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TRUTH.

THE question which Pilate propounded to the Lord, but for which he did not await the answer, has been asked for ages by men in like manner and with the like result. The answer was, however, given by the Lord Himself when, after He had been scourged by Pilate and mocked by the soldiers, He came forth wearing the crown of thorns and the purple robe by which they had in derision disparaged His royalty and said to Pilate and to the malevolent and cruel Jews, "Behold the man." In the English versions of the Gospel the name of Pilate is inserted as saying these words, but it is not so in the Greek original as is indicated by putting it in italics. This, then, was the answer to Pilate's insulting question, but it was not comprehended; and has only been recognized since by those who acknowledge the Lord as "the Way, the Truth and the Life," as He Himself declared to His disciples. It is not to be wondered at; for the idea of truth, with most people, is rather of something abstract, and difficult to associate with a person, even with the Lord Himself. Yet it is certain that truth cannot be a pure abstraction; for it can only be recognized, thought of, or dealt with, in connection with a subject that is affected by it, until it is traced to its origin in the Creator of all things in heaven and earth, even the Lord Jesus Christ, who is the very truth itself; from whom alone is derived all the subordinate forms of truth in the

created universe of mind and matter, and in the ideas and works of men. Hence it is that these derivative truths are but appearances of truth, finited in the degree of their relation to their original source, and therefore less true in their appearance the further they are removed therefrom.

These appearances of truth are very liable to be misconstrued; because it is the natural habit of man to found his judgment solely upon the appearance as he sees it, rather than trace out the cause of such appearance, which must, of course, be nearer the truth, being of a higher and prior degree. This being so, further investigation of the cause of such appearance should be found to be a step nearer the absolute truth itself; yet still only an appearance of it, though tending towards it, and thus guiding the mind to the perception, which is the basis of true wisdom, that "all truth with men and with angels is only the appearance of truth: pure truth is with God alone." (Arcana Cœlestia, 3207, 3358, 3362.)

When men apply this principle to all science, as unfortunately they as a rule do not, they will be less likely to be inclined to be agnostics or atheists; to accept the blunders of Haeckel and others as the truth; or to stick fast in the mud accumulated round the patent facts that have been misdenominated evolution. For an honest search for the causes of the appearances presented by the facts of science, must result in perceiving that they do not exist in the same plane as the effects, but are prior thereto, not merely in time but in quality and degree. Hence further investigation will show such causes to be due to other and prior causes, indefinitely rising in degree till they concentre in the First Great Cause of all, the Infinite Creator; Uncreate Himself. Between His infinity and His finite creation there is nothing of continuity; yet the latter corresponds in its vast infinitiveness to such a degree that men call it infinite; nevertheless, no multiplication of finites could in their turn reach infinity, which, while it involves neither numbers nor extent, neither time nor space, comprehends all things, being the all in all. For number and space and time, however vastly multi-

plied and extended, are finite in all their parts, and that which is compounded of them must be still the same as are its component parts. The natural universe itself, though its extent is far beyond comprehension by man, must still be bounded and finite, as are all the parts of which it is composed; which, being nearer to the observer, come more within his powers of comprehension.

Our general ideas of unlimited space form our conception of it as infinite; and unlimited time we call eternity; because we are incapable of thinking otherwise than from the things of the plane of nature in which we live while in the body. It is, therefore, imperative, in order to comprehend, even in a partial degree, that which is infinite and eternal, to endeavor to withdraw our thoughts as far as possible from the obsession of time and space; for, only so far as we can do this, can we think on a plane of thought higher than the natural; and to form the highest conception of truth, this is required. Bearing this in mind, let us first glance at some advanced ideas which are held of the nature of truth; and in considering them we may be able to suggest something to supplant them, and supply a clearer and more reasonable ground of seeing truth in its own light, and as reflected by the objects of thought in our own minds.

One of the latest efforts in this direction is a book on, "The Nature of Truth," by Harold H. Joachim, fellow and tutor of Merton College, Oxford. It was favorably reviewed in the Literary Supplement of the *London Times*. The review itself is deliciously vague throughout, indicating that the writer of it has anything but a clear perception of the subject on his own part, and receives no assistance from the book with which he is dealing. He takes refuge in quotations, but there is no nearer an approach to a clear and lucid definition of truth in the abstract than has been vainly attempted by philosophers from time immemorial.

The reviewer tells us that "the author never really wavers either in his belief in the existence of truth, or in his conception of what the truth — the complete and satisfying system —

would be. But he will not be satisfied with less than the 'whole truth wholly self-revealed,' and he is constrained to admit that this demand 'cannot be completely satisfied by any metaphysical theory.'" He has, however, never doubted "that the truth itself is one, and whole and complete, and that all thinking and all experience moves within its recognition, and subject to its manifest authority."

This conclusion on the part of the author is, perhaps, nearer the truth than he is aware of himself; but it also indicates that he has come to a point which cannot be cleared to his satisfaction by any metaphysical theory; and, further, that nothing less will satisfy him than "the whole truth wholly self-revealed." But, in his search for this, he has evidently confined himself to a plane of thought, which, though wide in its extent and various in its character, could by no possibility yield the result he seeks. Not only is he not likely to be satisfied by any metaphysical theory, but neither can he be by any theory whatever, metaphysical or physical; though, if a definition can be found, both soul and body, mind and matter will be full of confirmation. The Lord alone is "the whole truth wholly self-revealed."

The scheme of the book is said to be to test certain more or less widely accepted criteria or definitions of truth. The first examined is the theory of truth as a correspondence with reality; and the reviewer tells us that Mr. Joachim has no difficulty in showing that the mental and the real cannot be opposed in this abstract fashion; as the real must also be in some sense present to the mind if we are to be aware of the correspondence. The duality is rather, as he puts it, "between my private or personal judgment, and a universal or impersonal element, a content which we recognize as expressing itself in other selves, and which is present in my experience in the form of vague unmediated feeling." Well may the reviewer say: "These phrases, it must be confessed, are themselves too vague to help us out of the difficulty." In this we concur, but we feel sure that if Mr. Joachim, as the reviewer suggests, had devoted more space to its discussion, the obscurity and perplexity would not have lessened;

even if he had considered, as the foundation of the notion of truth as "correspondence," the view "that in sensation we are in immediate contact with reality and that truth therefore means conformity of our ideas to the facts given in sensation."

We are here presented with the prevailing view of the scientist that we can only trust to our natural senses as affected by natural objects for the apprehension of the facts of science with clear and coherent intelligence. "Ideal truth," says the reviewer, "would exhibit the whole of experience as systematically coherent, and in Mr. Joachim's favorite phrase, 'a significant whole which is an organized individual experience self-fulfilling and self-fulfilled.'" But we do not see that this reduces the obscurity of the author's own presentation of his idea of truth.

In reference to the subject of error he opposes Spinoza's idea that "error is incomplete and fragmentary thinking which is nothing positive in itself, and only requires to be supplemented in order to be true and adequate." This, he says, deals with error and evil as it were from the outside and not as they are for the agent himself; for error is not simple ignorance or absence of truth, but may be defined as "that form of ignorance which poses to itself and to others as indubitable knowledge, or that form of false thinking which unhesitatingly claims to be true, and in so claiming substantiates and completes its falsity."

In thus defining the antithesis of truth, a question is raised which introduces a new element into the discussion. There are really two kinds of error involved — the one excusable, the other not. In the first category may be placed the error due to mere ignorance, for which the individual is not personally responsible, and, therefore, not blameworthy; the other is the error of falsity, or wilful ignorance claiming to be wise, which is altogether inexcusable. In the ranks of science both these classes exist. We may safely say that all are ignorant; but some, like Sir Isaac Newton, acknowledge the fact and show their wisdom in doing so; while many others think they know all that can be known, and claim that what they know is the undoubted truth, and anything beyond is unknowable. Some

even of these latter are willing to admit the practically limitless scope of natural science, but refuse to recognize the existence of the higher plane of a world of causes; trusting entirely in the view "that in sensation we are in immediate contact with reality, and that truth, therefore, means conformity of our ideas to the facts given in sensation"; whereas, sensation gives no facts, and the ideas of observers derived from the like sensations differ greatly. Let us now see if we cannot trace a cause for the difficulty of answering the question, "What is truth?" For, though argued upon elaborately by Mr. Joachim and others, the result is left eminently unsatisfactory and vague.

There is a definition which may serve us as a starting point, and which may be admitted as a basis for our argument. Truth is mental light. Natural light and mental light must be admitted as having a close correspondence with each other; but they are, nevertheless, discretely different. There is no continuity between them, for they are on distinct planes altogether; the one affects the body, the other the mind; the one the natural eye, the other the understanding, which is the mental eye.

Light in nature is from the sun, and is the means by which we see and recognize the objects about us. But sunlight, viewed directly, would merely blind us; it only serves us as we see it reflected from the objects of nature, modified by the atmospheres, enabling us to perceive their forms, colors, and distances by means of the eye. The eye, however, would give us but scanty information of the things of nature by itself. The other senses are required to supplement its impressions and to enable us to discriminate things as to their inherent qualities and differences; yet, even with their aid, the eye often fails to see correctly. No two persons see eye to eye, or draw the same conclusions as to what they see; though by comparing notes, they can admit that they have seen the same things.

The eye, however, is not the cause of our seeing, nor of the formation of ideas of what we see, and our conclusions therefrom. It is an instrumental means used by the interior corresponding sense of the mind — the understanding — for the

mind is an organized human form, as is the body; but it is organized of spiritual substance and sees by spiritual light. The natural eye, as an optical arrangement of lenses, brings to a focus on the retina a natural image of the object seen. At that point it may be said to end its work, for no visible image is reflected; the black pigment on the surface of the retina totally absorbing the natural light, and communicating its vibrations to the nervous network beneath, and through the optic nerves to the brain, in utter darkness so far as natural light is concerned.

The brain is the arena wherein the two worlds, the natural and the spiritual, communicate with each other, and where the mind meets the sensual impression prepared for its inspection and sees it by an inner light in the rational degree. Apart from this the sense impression has no more of life than the image in a camera; less indeed if anything; for the latter does present a visible picture, while the image focussed on the *pigmentum nigrum*, absolutely vanishes into the blackness of that light-absorptive surface. In the brain, the transmitted impression is converted into an idea, taking on a spiritual form which the mind contemplates as to its special message and develops its quality and its relations to other ideas.

The light in which it is thus viewed is from the sun that gives light and heat to all things in the spiritual world. This sun is the sphere of the Divine love and wisdom which is the first emanation from the Infinite Creator, the light and heat of which are modified by discrete degrees, through the heavens down to man, by means of the spiritual atmospheres, to suit the capacities of every being, from the highest to the lowest; and, in the case we are now considering, the degree it reaches is the lowest or natural degree, adapted to the corporeal senses, which connect man directly with the objects of natural creation.

The modification of this spiritual light by spiritual atmospheres corresponds to the like modifications of natural light from the sun of this world by the natural atmospheres which are also discrete from each other; the former bearing to the latter the relation of cause and effect, but being in no case continuous.

When sense impression is transmitted to the brain it is received by the natural or sensual degree of the mind, by brutes as well as men; but while brutes have no higher mental degree, being merely instinctive and not rational, man possesses an interior degree; and also an inmost. This last, which does not come into man's consciousness, is the degree into which the light and heat of the Infinite Sun continually flow, by which man is made human and immortal.

Between this inmost degree and the external natural mind, is the rational or interior mind in which is the human consciousness. The organization of the rational mind is duplex; its lower plane being connected with the sensual degree, its higher with the inmost. In this, man's freedom—rational and spiritual — is maintained; and his superiority over the brute creation established; for he can open the higher aspect of it to the reception of the light from heaven; which, through the inmost or subconscious degree of his mind, inflows with life both with the good and with the evil equally, "for He maketh His sun to rise on the evil and on the good." If, however, man does not open the higher side of his rational mind towards heaven, all the light received by his rational mind is from nature only; and all his ideas are formed in that plane, unenlightened by the inner ray from heaven in which alone is the truth.

In this case he is in the region of natural appearances only; his mind, limited in prospect, sees nothing beyond. He becomes convinced that these appearances are facts; and at last accepts them as truths, because "in sensation we are in immediate contact with reality, and truth, therefore, means conformity of our ideas to the facts given in sensation." But here he finds that others do not see the truth as he sees it, and that his conclusions are not shared by those who manipulate the same facts. Borne to earth in this manner his mind sees in her the mother of all things, the *mater* of creation; he gives to matter the characteristics he denies to God, and calls it the source and origin of the universe; and enthrones Haeckel as high priest of the cult.

Truth, therefore, can not lie in this plane of mental perception, and it is useless to seek it here. Facts, so called, are not truths, but the mere natural appearances they present to the observer; and the facts of to-day are the doubts of to-morrow, and the falsities of the week after. Our senses, though in touch with natural things, are not in touch with realities, but solely with appearances requiring the inner, higher life to make them real. Swedenborg enunciated an absolute certainty when he said, "All truth with men and with angels is only the appearance of truth; pure truth is with God alone."

But these appearances are indefinite in degree; and, rightly viewed, so far as they are understood in their relation to absolute truth, are finite truths, becoming truer the more they are unveiled towards their source. In this view truth is, as we have defined it, mental light; and this light becomes more clear and definite the nearer it approaches to its divine source. In its origin it is Divine and infinite; but in its use it is finited to the capability of the mind which it illuminates to perceive and utilize. It is evident, therefore, that while absolute truth, as it exists in the infinite Divine mind of the Creator, is inconceivable and unapproachable by the highest mental intelligence of humanity even in its celestial degree of perfection, it does not prevent man from realizing what truth is in its complete adaptation to every state of mankind; nor from the perception that with every removal of the veil from those appearances which have hitherto bounded our vision, we approach it more nearly.

The clearer knowledge thus given tends to lead us to a truer idea of the love and wisdom of God, and enables us to see something more certain and definite of the nature of truth in its origin. We cannot inspect, by means of our telescopes, the details of form and motion of the natural sun, without using an almost opaque eyepiece to reduce its brilliance to a degree bearable by the observer; how much, then, must the mental eye be guarded by the Lord, the Sun of heaven, from the overwhelming brilliance, when we contemplate Him as the Divine essential truth, the only source of light, spiritual and natural.

It is almost needless to point out the close relation and correspondence that has through all time been associated with mental and natural light. We are born into the use and perception of both kinds, and use the same language in speaking of either. As the soul and body of the child grow together towards adolescence, so that in each the receptive organism is developed, the sensual impressions are at first reviewed by the external or sensual degree of the mind and become ideas of natural knowledge, which are retained in the external memory to serve as a basis for scientific intelligence as the mental powers are strengthened. With further growth the rational interior, on its lower, or natural side, perceives and deals with the knowledges acquired by experience, making them subjects of investigation and intellectual study, aided perhaps by analytic or synthetic experiment. This condition of the mind may continue throughout this life. It is a state of knowledge filled with natural delight, which reflects upon the man himself; and, when much developed, may render him an object of admiration and reverence to his fellows; sometimes, also, raising in himself an overwhelming conceit of his own intelligence. If his researches have been carried out solely for the power thus acquired, or for the mere delight in unmasking the mysteries of nature, but without regard to resulting uses to his fellowmen, even though such uses follow, his mind can never advance beyond this natural degree, which differs only from that of brutes in its possession of a rational capacity. This leaves him in a state in which he readily attributes all his powers to himself; and, rather than accept the idea of a wise, omnipotent Creator from whom all his life and powers are received, he ignores the existence of anything superior to himself; yet, in his folly, takes matter as the all in all of creation, because he thinks he can control it, though he has not the least conception of what it is, or how it came into existence. Truth cannot be found in this direction.

But if, on the contrary, in his study of the things of nature, his aim is to discover and apply uses, he may advance beyond this state of densest ignorance. In his desire for use he is prepared

to acknowledge a Divine Being as the source of a creation in which everything is formed for use; and from whom he has received the powers to seek out and discover it with all the delight which such labor brings with it. In this state of mind the idea of God is not repellent, and in the inherent freedom which is the possession of all men equally, he opens the superior plane of his rational faculty to the reception of the light of truth from within. Then, elevated above merely natural appearances, seeing indeed the silver lining of the clouds that had previously darkened his outlook, he finds them all to be confirmatory of the higher truths he now perceives; and sees also that in order to be the basis of these higher truths, such were the inevitable appearances they must present; but that only the inferior light in which he had previously been had induced mistaken judgment.

Truth, then, though in its essence infinite, is finited by the Lord to suit the states of all its recipients from the highest, even to the very lowest degrees of humanity; and further still through all degrees of natural creation to those of the most inert of mineral substances; but man alone can receive it intellectually. The rest of creation, comprised in the three kingdoms, is formed and developed by it for the sake of use to man, to whom all things are subordinated in their various degrees of service, without the least volition of their own. The whole wisdom of the student of natural science rests on his discovery of their uses and mutual relations; and its extent is only limited by the use he makes of his rational mind, in confining it to nature, or opening it to receive the light from heaven.

All nature is thus full of truth even to its ultimate degree; and in all its varieties of expression it is really the form of the Divine love for the sake of use. Every truth is the form in which its relative interior good is presented to be realized as a use. If that which we call truth has not good as its *esse*, it is in reality false and cannot end in use. The correspondence of the solar ray will aid our perception of this; for unless heat and the form it takes in light are mutually related, no natural result will be

produced. Thus in the cold light of winter, or the burning heat of the arid desert, the earth is lifeless and unproductive. Only when the heat and light are duly balanced so that the reaction of nature is responsive, does their mutual influence combine in use.

How then define that which in its essence is infinite, seeing that only the finite is capable of definition. It can only be defined in its finited derivative form as spiritual light, illuminating our ideas of thought, and adapted to our state of reception, which depends on our own mental attitude to the source of that light. In the same way as the natural eye receives its impressions of objects by natural light from the sun which is reflected by them, so the spiritual eye or the understanding receives its impressions of the visual ideas from without and sees them from the light which they reflect. This light may be of the lower degree of the natural side of the rational, resulting only in natural ideas; or if the rational mind has been open interiorly to spiritual light these natural ideas will be seen still more clearly in the light of truth by the removal of merely natural appearances, or, rather, by their being perceived as appearances confirmatory of the facts as now seen.

If there were no mental light in the natural degree to meet the sensuous impressions conveyed by the eye from natural objects, there would be no sight at all, and it depends entirely on the mind beyond the eye what such objects represent to us. So far as the sense itself is concerned, the eye of an animal may be far more acute than a man's; but it is suited solely to its special instincts, which alone are excited by its impressions. It can go no further; for the natural mind it possesses is altogether correspondent to its special form and use. Its sight can transmit no truth to its mind which it can perceive and investigate from an interior light; for its brain has only sufficient cerebrum to give a certain limited form of choice to its actions, but is principally composed of the cerebellum, by which come all those involuntary forces which belong to its natural life and the instincts necessary for its preservation. Man has not the

sight of a fly or of an eagle, but he can make the microscope and telescope and apply them to higher uses; yet no animal could assist its own sight by either. A great scientist once spoke of the human eye as a badly constructed optical instrument; forgetting in his sublime conceit that it was after all the sole test of any optical instrument he may have to use, serving not merely to test and use it, but to convey the results to the brain of the user. For it is a natural instrument for the mental eye only, and in that office it is perfect.

There is an aspect of truth which can be perceived in the relation of the sun to the planets in the solar system. The heat from the sun is manifested to the eye in the form of light, just as truth is the form in which love becomes visible in the rays of the spiritual sun. That is to say, love is the *esse*, truth the *existere* of the latter, and heat the *esse* of which light is the *existere* in the former. In either case their effect is modified by the manner of their reception. Thus, in the ordinary way, both heat and light have less effect on objects the further they are from their source, diminishing, in the case of natural things, in the inverse ratio of the square of the distance. There is too a difference due to the relative position of the receiving surface to the ray, being greatest when crossing at right angles and less when oblique, which are the relative positions of the earth and sun in summer and winter. The density of the air has also great influence which is affected more or less by the presence of moisture. Such conditions are seen in mountains and high land levels, where cold is felt, with ice and snow even in the tropics.

These conditions induce the idea that in the solar system neither distance nor nearness necessarily render the other planets less fitted to sustain life than the earth is. The sun is not like a kitchen fire which will roast a joint when close, and merely warm you further off, but having no effect at all at a great distance. Its attraction keeps the most distant planet in its proper course; and it seems reasonable to think that there are compensatory means, such as we find on earth, to modify

the climatic conditions of each to suit them for human habitation. There may be gulf streams, atmospheres of varying density, greater than ours for the more distant ones, and more attenuated for those that are nearer the sun; and they may be of such quality as to influence the reception of the solar ray. It is, therefore, not only possible but probable that in each case the circumstances, both of the inhabitants and the climate, may be as suitable to each other as ours to us. To jump to the conclusion that mere distance alone would leave this earth as the only inhabited planet among so many would not be wiser than the old belief that our planet was the hub of the universe. These analogies are suggestive of the manner of the adaptation of truth as the form of the divine good to the varying states of all mankind so as to enable all to receive and appropriate it in the degree most suitable to their special states.

The modification of the love and wisdom of the Creator proceeding as spiritual heat and light from the sun of heaven is effected by spiritual atmospheres suited to every degree of humanity and every capacity of reception from the lowest or merely sensual up to the highest wisdom of the celestial angels. In every case it should be received together with the spiritual heat of love belonging to it in order to be productive of use and therefore living and life-giving. Thus the scientifics of the natural mind become united as in marriage with good of the rational mind and are raised into a higher degree of truth than before, for they now become spiritual. This is likened to a marriage, for the rational mind looks for truth in the scientifics presented to it by the sensual mind, rejecting such as are seen to be false by the light of truth from heaven within.

If the man still advances, he becomes celestial in degree, seeing the truth from the good within, and thus obtaining a clearer perception of it than can be got by the mere act of reasoning about it whether it be so or not. This is the state described by the Lord when He said, "Let your conversation be, yea, yea; and nay, nay; for whatsoever is more than this cometh of evil." That is to say that when man is celestial in

his state he sees truth from good; instead of which he previously had reasoned from truth as to what was good.

The conclusions to be drawn from our premises may be briefly recapitulated here.

Scientifics and knowledges are not truths, but only recipient vessels for truth to enter and fill.

Truth itself is nothing else but a kind of vessel, having no life from itself, but from the celestial principle of love, from which is all truth, as light in the natural degree derives all its life from the solar heat in which it originates. It is the same with the Divine Being, whose wisdom or truth is the recipient form of His divine love, which is the *esse* from which it exists.

We have, therefore, truth in three forms as it exists with man: —

(*a*) Scientific truth is of sciences or knowledges, as seen by natural light in the mind and confirmed by experiment.

(*b*) Rational truth is scientific truth confirmed by reason, from seeing it under spiritual light.

(*c*) Intellectual truth is joined with an internal perception that it is so.

J. B. KEENE.

THE MEASURE OF A MAN.

MEASUREMENT is the comparison of things with some one thing chosen as the standard of an element, quality or attribute common to them all. If there is no common element we say "they cannot be measured by the same standard."

We have a suggestion of the common element for measuring men in the sayings, "Every inch a man," "Stand up, and be a man." That standard is absolute and final. It has been called by different names, and variously described, but the general conception is the same though modified under the appellations of "the image and likeness of God," "the archetype," or the ideal portrayed by our Lord when He said, "Be ye perfect even as your Father in heaven is perfect."

The standard set by our Lord has been a great stumbling-block. For thousands of years, long before this sentence was uttered, men have sought to know God, and have tried to be like Him; for the most part they are still seeking and still trying. If we were to see the absolutely perfect Man, I suppose we should "fall," like John, "as dead." Those who claim to have found perfection are almost universally condemned as of unsound mind, and their unsound bodies are often very apparent. Those who fall short of perfection generally take refuge back of the idea that the Lord meant something different from what He said, that He meant perfection relatively speaking, or that He meant being perfect in some special and restricted sense, such as being always of a kind disposition toward our fellows.

The standard of measurement for man is, then, the Divine: according to the New-Church teachings, not as the Divine is in Itself, but as man is able from the Divine to receive life, love and wisdom, which he perceives only as they are brought together in *use*—where they are in their power. In other words, we are men only in so far as we receive love and wisdom from the Lord.

The *standard* of measurement is the Divine Life in love and wisdom; but what is the *subject* to be measured?

What is man? By our answer we show how much or how little of a man we ourselves are, and we also determine our possibilities of becoming one in the sense which it is the purpose of this paper to show.

An illustration by what man is not, will help us more than definitions. In one of his latest books, "The Quest of Happiness," Dr. Hillis, in speaking of the uplifting influence of books and the failure of modern realism as compared to the few great novels, says:—

> The story must be put in a beautiful form and in its ideal relations. . . . There is a half truth in the plea for realism . . . but all bald realism is at heart false. The realist takes us into an alley and shows us an old, broken-down horse. The horse is sprung in the front, spavined behind, wind-broken in the middle, in short, a bag of bones. When the realist insists that this is a horse, we answer that his assertion is ridiculously false. No man has ever seen a horse who has not seen the creature in the pasture, with absolutely perfect limbs, arched neck, flashing eyes, or straining upon the bit, eager for action and movement. The more perfect the horse, the more real.

The principle illustrated is true of other things. "The realist does not tell the story of life when he shows us a boy who plunges into the mire, or a girl who descends from the heights. . . . No man ever sees life by looking at the poor wrecks that drift through the streets of the city." These are all signs of decay and death, a drift toward a condition where there is no common quality for comparing them to the standard of measurement. The way to find life, to inspire life, to impart life, is to set before us the man of sound body, wholesome in mind, brilliant in intellect, master of his entire nature, and crowned with goodness.

Man, as we first become acquainted with him through the senses, is a creature of organized, material substance, distinguished from other things and creatures by his general form and certain mental endowments. As we know him by revela-

tion, he is all of this and more, for he is found to be a creature of organized, spiritual substance, capable of living in two worlds or planes of consciousness totally unlike in their natures and functions, and because of a faculty — given to nothing else in creation — for knowing, believing in, loving, and acting as of himself from God, capable of being conjoined to God, and thereby living eternally.

After these two planes of life are made known, man is able to begin to see by revelation to his inner perceptions and by rational illumination in the things of his outer life, that the relation of these two planes is that of cause and effect, action and reaction. He sees, too, that his soul lives by an influx of God's life, and that his body lives by a continuation of that life from his spirit into the material organism.

If we were to go into the matter deeply and in more detail, we should find that our investigation was really following the laws of Divine order into their successive planes of operation, and that wherever they touched human life, spiritual or natural, mental or physical, they would show the Divine perfection and measure of man. They would show us that man, in order, would not be the broken, decrepit, worn, bent, sickly, diseased, insane, mental and physical wreck which we behold in such multitudes every day of our earthly existence, and that the ignorance, hardness, indifference and blindness which these betoken on the part of most of us, are incompatible with true, spiritual regeneration, and are totally opposed to the Divine intention.

These statements of the condition of modern manhood compared to the Divine standard are not overdrawn, indeed they are mild compared to Swedenborg's sharp and clear distinctions between man in order and man in disorder. By revelation and rational illumination Swedenborg shows us just how man's soul is formed and lives, just how his body is formed and lives, and the orderly relation of soul and body which, if broken, destroys the mental powers and plunges the body into disease and death.

But the statement of his general teaching ought to be pref-

aced by the remark that, since truth is acceptable only to the healthy mind as light to the healthy eye, so revealed or rationally unfolded knowledge is acceptable only to that mind which is itself interiorly opened to one of these two ways. The fact that some of us, who claim acceptance of his teachings as final authority, are tempted to excuse our shortness of the full measure of spiritual, mental and physical manhood by a private interpretation of detached statements from Swedenborg, shows that we need less of verbal information and more of rational illumination and revelation, which are gifts of God only to men of spiritual stature.

Swedenborg's general teachings of what makes man gives us such a standard of perfection and relationships of man to God and of men to each other, that it shines upon us and the conditions of society like a light revealing a path in the midst of a dark and grewsome forest. In their light man is measured by nothing short of Divine order and perfection, for it is shown that the "universal end of all creation, is an eternal union of the Creator with the created universe." Union with the Creator cannot mean imperfection of mind, disease of body with the individual, nor wrong standards and distresses in society. Furthermore, union with the Divine is not possible, "except by means of subjects, in whom His Divinity may exist as in Himself, thus in whom He may permanently dwell. To be His permanent habitations, these subjects must be recipients of His love and wisdom, as if it were their own; and must be capable of elevating themselves, as if by their own power, to the Creator. . . . Without this reciprocality, union is not possible. These subjects are men, who, as if by their own power, can so elevate themselves and effect a union." (Divine Love and Wisdom, 170.)

If God is life, love and wisdom, and man is man by reason of union with life, love and wisdom, we can readily see what would be the nature of a perfect man when, in order, his life would flow immediately from God into all his mental faculties, and mediately through these from God into his body. There would

be no lack of balance, no evil, no disease, no weakness, no premature death. Harmony and cooperation would reign supreme throughout all organs and functions. This ideal should be inspiring to every individual.

But because the social order is the result of the aggregate of its constituents, the real value of this knowledge of the individual man comes in what it furnishes us in conceiving, constructing and maintaining our social organizations. According to the teachings of the New Church, man is not a social atom, he is not simply one of many in this world, but he cannot receive life or express life except in conjunction with the inhabitants of both worlds.

Because of this conjunction with others a man's life does not end with the gaining of his own rights, which are all those things spiritual, intellectual, and physical which make him perfect as an individual. Because of the rights of all others, his life broadens into duties, by which he becomes established in some social function for the sole purpose of helping others to become perfect on all planes of life. And even beyond the rights gotten by his own effort and the duties performed through what he gives to society, there is something greater for man, the privileges of life, the blessings which he receives from those who strive to give him his rights as a spiritually, mentally, and physically organized being. In a word, the teaching of the New Church is, that the whole creation works toward the perfection of man, toward the Divine who is Himself very Man. It is for this reason that the New Jerusalem is said to be the measure of man, that is an angel, because the doctrines which she represents are directions given whereby we may put ourselves into such order and relationships that the Divine may flow in and reform and conform us to His own perfect image and likeness, not as individuals only, but as families, societies, states, nations, worlds natural and spiritual.

But what do we find in the world about us — this Divine order? What do we find in the church — a full realization of perfect spiritual, moral and physical manhood? What do we

find in our business relationships or our national concerns that give evidence that we are working in such order as will produce the highest type of man? Very little. And, why? Because of obstructions, because of evils near and dear to us, so near that they are not distinguished from ourselves, so dear that we appreciate nothing better.

Right here it would be safe, if not sound, to glide smoothly on through a few general platitudes to the conclusion that all we have to do as individuals, as organizations or nations to bring about a more desirable state of spiritual, civil and physical conditions, is to shun evils and do good and trust to Providence to work it out.

But shunning evils is not prattling about it like so many kindergarten or Sunday-school children; neither is it just recognizing their effects like a man wiggling around in a quagmire, ever sinking deeper and deeper. Nor is doing good just a light ignoring of evil by a sentimental attachment to the effects of good. Nor is trust in Providence a state of passive desuetude.

Shunning evil really means a *voluntary* attack upon the source of it; doing good means establishment of permanent order that the good may continue; trusting Providence means active effort from the inner promptings of the Divine love and wisdom as they work to ultimate effects.

Let us consider the first causes of evil, which are in the spiritual world in conjunction with man's mind. The plain teaching of the matter is this:—

All diseases appertaining to man have correspondence with the spiritual world; for whatever in the whole of nature has not correspondence with the spiritual world, has no existence, having no cause from which it can exist, consequently from which it can subsist. The things which are in nature, are mere effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven.

Diseases also have correspondence with the spiritual world, not indeed with heaven, which is the Grand Man, but with those who are in the opposite, thus with those who are in the hells. Diseases have correspondence with those who are in the hells because they correspond to the lusts and passions of the mind; these therefore are the origins of diseases. The com-

mon origins of diseases are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, which destroy a man's interiors. When these are destroyed, the exteriors suffer, and draw him into disease, and thereby into death. That man is subject to death by reason of evils, or on account of sin, is well known in the church, thus also he is subject to diseases, for these are of death.

All the infernals induce diseases, but with a difference, because all the hells are in the lusts and concupiscences of evil. Heaven, which is the Grand Man, keeps all things in connection and safety; hell, as being in the opposite, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases. . . .

As death comes from no other source than from sin, and sin is all that which is contrary to divine order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body], of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to a man's interiors: hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood. This vitiation, when it increases, causes disease and at length death. But if man had lived the life of good, his interiors would be open to heaven, and through heaven to the Lord: thus also the smallest and invisible vessels would be open, and the man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise one. When the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven. (Heavenly Arcana, 5711–5726.)

What can these things mean? Nothing less than the fact that we, who are ever disturbed or sick in the individual or social mind or body, are in disorder through being in conjunction with the sources of evil in the spiritual world.

Much has been said upon the subject, but little has been effected toward re-establishing permanent order. My excuses for saying anything more are many; but it will be enough to say that, when I replied recently to an invitation to speak upon this subject, that "perhaps the matter would be exhaustively treated," it was remarked, "It would be the most wonderful paper and occasion which left nothing more to be said by a New-Church audience."

In a general way, all admit evil to be the cause of disorder

and its attendant sufferings. In a general way all accept Swedenborg's analysis of the human mind and its relation to the Divine life and its bodily instrument. But when we approach the conclusions of the whole system, when we attempt to enforce the system as the measurement of individual and collective life, specifically in ourselves and in our New-Church organization, we seem unprepared. Discussion brings out much wisdom, but also much that is called by another name; we find we call ourselves by the name of the city of God, New Jerusalem, yet the knowledges which make up her walls and bulwarks are still in a conglomerate heap; we do not distinguish between evil and sin, the one being the condition into which we are all born, the other the condition into which we voluntarily fix ourselves, so we conclude tendencies are not evils, yet we are suffering from the sickly fruits which we previously admit come from evil. If we have the effect we have the cause also. We hear about evil spirits, general influx from the world into the body, and try to make ourselves believe that ugly souls can have beautiful bodies as a permanent possession, or that angelic souls can have sickly bodies. Our teachings do not say that because a man is sick, or society disordered, that the man may not finally become regenerated, or society made better; they simply say that so long as we are diseased in any plane of life, we are so because of some known or hidden evil which forms a basis into which evil spirits can infuse their deadly spheres. We are condemning no person as evil because of his decrepitude, quite the contrary, we are recognizing the evil as coming from without the man; so too we are giving no man praise for his health, for we recognize the cause of it to be in the Lord.

As for influx, it is not intended that man shall not become spiritual and thus opened to the Lord's direct influx of saving and healing life. Futile is the teaching of the church, vain is the hope, delusive the inspiration, if the rebirth, reformation, regeneration and redemption are only so many terms to add to the vocabulary of professional priests. Instead of being

angered at the prophetic truth which shall say to us, "Thou art the man," we should rejoice from gratitude as when a flash of light reveals the monster in the darkness crouching to spring upon us.

Note the divisions upon this "cubit" of measurement given by Swedenborg as the true order of the soul's operation through the body, and consider what is the measure of ourselves, our church, our business, and our other functions:—

That in man which lives is not the body, but the soul, and by the soul the body lives. The life of man, or his living principle, is derived from celestial love, and nothing living can possibly exist which has not thence its origin. (Heavenly Arcana, 1436.)

Every man has an internal and an external, for the internal is his thought and his will, and the external is his speech and his action. With those who are in the good of love and the truths of faith, the internal man is open, and by it they are in heaven; but with those who are in evils and the falses thence derived, the internal man is closed, and by the external they are only in the world. (*Ibid.*, 10429.)

The soul, of which it is said that it shall live after death, is nothing but the man himself, who lives in the body; that is, it is the interior man, who by the body acts in the world, and enables the body to live.

The commerce of the soul with the body is the communication of the spiritual things of heaven with the natural things of the world, and the communication is effected by influx, and is according to conjunction. This communication, which is effected by influx, according to conjunction, is at this day unknown, because all things are attributed to nature, and nothing is known of the spiritual, which at this day is so remote, that, when it is thought of, it appears as nothing. (*Ibid.*, 6057.)

There are two principles in the Lord, namely, love and wisdom, and those two principles proceed from Him; and inasmuch as man was created to be a likeness and image of Him, a likeness by love, and an image by wisdom, therefore with man there are created two receptacles, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding: man knows that those two [receptacles] appertain to him, but he does not know that they are so conjoined as they are in the Lord, with this difference, that in the Lord they are life, but in man the receptacles of life. . . .

The receptacles of love and of wisdom, first exist with man at his conception and birth, from them by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the

feet; their productions are effected according to the laws of correspondence, and therefore all things of the body both internal and external are correspondences.

The organic parts of the body produced from various complicated fibres, are effects, which cannot live, feel, and be moved from themselves, but from their origins by a continuous [principle]. . . . It is evident, that there is not anything in the body which feels and is moved of itself, but from its origins, in which reside the understanding and will, consequently which are in man the receptacles of love and wisdom. These are the first forms; the organs both of sense and of motion are forms derived from them, for according to formation is effected influx, which is not given from the latter into the former, but from the former into the latter. (The Divine Wisdom, II.)

Inasmuch as there is a correspondence of all things in the body, with all things of the mind in man, there is especially a correspondence with the heart and lungs, which correspondence is universal, because the heart reigns in the body throughout, and likewise the lungs. The heart and the lungs are the two fountains of all natural motions in the body, and the will and understanding are the two fountains of all spiritual activities in the same body, and the natural motions of the body must correspond to the activities of its spirit, for unless they correspond the life of the body would cease, and likewise the life of the mind [*animus*], correspondence causing both to exist and subsist. . . .

That the heart corresponds to the will, or what is the same thing, to the love, is evident from the variations of its pulse according to affections. It beats either slowly or quickly, high or low, soft or hard, equally or unequally, differently in gladness and in sorrow, in tranquillity of mind and in anger, in intrepidity and in fear, in the heat of the body and in its cold, and variously in diseases. Inasmuch as the heart corresponds to the affections which are of the love and thence of the will, therefore the wise men of old ascribed affections to the heart, and some of them fixed on the heart as the abode of affections. It is customary in common discourse to speak of a magnanimous heart, a timid heart, a glad heart, a sorrowful heart, etc. . . . In the Word also throughout, by heart is signified the will or love, by reason that the Word is written by mere correspondences. . . .

The soul or spirit of the lungs, which is the respiration, corresponds to the understanding. It is said in the Word, that man ought to love God with the whole heart and the whole soul, by which is signified that he ought to love with all the will and all the understanding; in like manner that God will create in man a new heart and a new spirit, where by heart is signified the will, and by spirit the understanding, because when man is regenerated, he is created anew. The nostrils also, from the correspondence of respira-

tion through them, signify perception. An intelligent man is said to be quick-scented, and a man not intelligent, of a fat and heavy nostril. The Lord breathed into the disciples, and said to them, *Receive ye the Holy Spirit* (JOHN XX. 22), by breathing into them was signified the intelligence which they were about to receive, and by the Holy Spirit is meant the Divine wisdom, which teaches and illustrates man. . . .

That the lungs correspond to the understanding as the heart does to the will, is further evident from man's thought and speech; all thought is of the understanding, and all speech is of the thought. A man cannot think unless the pulmonary spirit concurs and is in concord, wherefore when he thinks tacitly, he respires tacitly; if he thinks deeply, he respires deeply; in like manner if slowly, hastily, attentively, gently, earnestly, and so forth. (The Divine Wisdom, VI.)

We are shown also that this relationship is true of greatest as well as of the least things, for

The entire heaven represents one man, and it is man in form, and it is therefore called the Greatest Man. The angelic societies, of which heaven consists, are accordingly arranged as the members, organs, and viscera in man; so that some are in the head, some in the breast, some in the arms, and some in each of their particulars. The societies which are in any member there, correspond to the like member in man. From this correspondence man subsists; for man subsists from no other source than from heaven.

The influx of heaven is into the functions and uses of the members; and the uses, because they are from the spiritual world, form themselves by means of such things as are in the natural world, and thus present themselves in effect. (Heaven and Hell, 94, 96.)

Some have mistakenly supposed "general influx" to be the cause of disease, but the order of life is just the reverse:—

That man is governed by the Lord through spirits is because he is not in the order of heaven, for he is born into the opposite of Divine order. He is therefore to be reduced into order, and he cannot be so reduced except mediately through spirits. It would be otherwise if man were born into the good which is according to the order of heaven; then he would be governed by means of order itself, thus by the *general influx*. By means of this influx man is governed as to the things which proceed from thought and will into act, thus as to speech and as to actions; for these flow according to natural order, with which therefore the spirits who are adjoined to man have nothing in common. By means of the *general influx* from the spiritual world animals also are governed, because they are in the order of their life; nor have they been able to pervert and destroy it, because they have no rational faculty.

As to what further concerns the conjunction of heaven with the human race, it is to be known that the Lord Himself flows in with every man, according to the order of heaven, both into his inmosts and into his outmosts, or ultimates, and disposes him for receiving heaven, and governs his ultimates from his inmosts, and at the same time the inmosts from his ultimates, and thus holds all things with him in connection. This influx of the Lord is called *immediate influx*, but the other influx, which takes place through spirits, is called *mediate influx;* the latter subsists by means of the former. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into man's will, and through his will into his understanding, or what is the same thing, into his love, and through the love into his faith. *This Divine influx is perpetual*, and is received in good with the good, but not with the evil. With the evil it is either rejected, or suffocated, or perverted; hence they have an evil life, which in the spiritual sense is death.

The spirits who are with man, as well those who are conjoined to heaven as those who are conjoined to hell, never flow in from their own memory and its thought with man; for if they should flow in from their own thought, man would not know otherwise than that the things which are theirs were his own. But still through them there flows in with man from heaven, affection which is of love for what is good and true; and from hell, affection which is of love for what is evil and false. As far therefore as man's affection agrees with what flows in, so far it is received by him in his own thought, for man's interior thought is altogether according to his affection or love; but as far as it does not agree, so far it is not received. Since thought does not flow into man through spirits, but only affection for good and affection for evil, man has choice, because he has freedom; thus that he can with thought receive good and reject evil, for he knows from the Word what is good and what is evil. What he receives with thought from affection, is also appropriated to him; but what he does not receive with thought from affection, is not appropriated to him.

The conjunction of heaven with man is not as the conjunction of man with man, but is a conjunction with the interiors of his mind, thus with his spiritual or internal man. With his natural or external man there is a conjunction by correspondences.

The man of the church indeed says that all good is from God, and that angels are with man; but yet few believe that angels are conjoined to man, still less that they are in his thought and affection. The Word teaches of heaven and its conjunction with man. There is such conjunction that man cannot think the least thing without spirits adjoined to him, and his spiritual life depends on it. The cause of the ignorance on this subject is that man believes he lives from himself, without connection with the First *Esse* of life, and does not know that this connection is by means of the heavens.

Those who think from interior reason can see that there is a connection

of all things by intermediates with the First, and that whatever is not in connection is dissipated. For they know when they think, that nothing can subsist from itself, but from what is prior to itself, thus all things from the First; and that the connection with what is prior is as the connection of an effect with its efficient cause; for when the efficient cause is taken away from its effect, then the effect is dissolved and destroyed. There is a connection of the natural world with the spiritual world, and that in consequence there is a correspondence of all things in the natural world with all things in the spiritual; also that there is a connection and thence a correspondence of all things of man with all things of heaven.

Man is so created that he has connection and conjunction with the Lord, but only fellowship with the angels of heaven; that he has only fellowship, is because man from creation is like an angel as to the interiors of the mind. Hence it is that a man after death, if he has lived according to Divine order, becomes an angel, and then has the wisdom of angels. When therefore the conjunction of man with heaven is spoken of, his conjunction with the Lord and fellowship with angels is meant; for heaven is not heaven from what is the angels' own, but from the Lord's Divine.

The Divine influx of the Lord does not stop in the middle but proceeds to its ultimates. Since the middle through which it passes is the angelic heaven, and the ultimate is with man, and since there is nothing given which is unconnected, it follows that such is the connection and conjunction of heaven with the human race that the one subsists from the other, and that it would be with the human race without heaven as with a chain when the hook is removed, and with heaven without the human race as with a house without a foundation.

But because man has broken this connection with heaven by turning his interiors away from heaven and turning them to the world and himself, through love of self and the world, and thus withdrawing himself so as no longer to serve heaven for a basis and foundation, a medium has been provided by the Lord to be to heaven in the place of a basis and foundation, and also for the conjunction of heaven with man. This medium is the Word. (Heaven and Hell, 303–305.)

Again we ask, what do these teachings mean? Surely nothing could be plainer than the order which they set before us.

They mean that the standard which our Lord set before us as the measure of a man is not beyond human nature, it is human nature itself — anything less is inhuman. They mean that there is no problem set before us as societies which can not be solved by referring back to the order which should exist with the individual, no mental distress or physical disease whose cause cannot be located and the process of elimination begun here and now.

The world was not made in a day; man was not developed to his present condition in a moment; no miraculous breeze will flow around the world to gently raise and waft us to "the beautiful isle of somewhere," but he who reads Swedenborg's teachings with an illumined eye, because bent upon truth for the sake of good, will find that, taken as a whole, they furnish the rationale of the Lord's mystic standard, "be ye perfect even as your Father in heaven is perfect." They show him all things proper to man as an individual or collectively in this world and the world to come; they tell him how to get and to maintain his rights — a sound mind in a sound body, the measure of the individual man; they tell him his relation and thus his duties to others, the necessity of his seeking to aid his fellows in gaining their rights to spiritual, mental and physical life and enjoyments, the measure of the social man; they tell him of his privileges whereby he receives a mediate life from all creatures in heaven and earth, beneath the earth and whatsoever passeth through the paths of the sea, the measure of the universal man. And more, they set before him the Alpha and Omega of his existence, that from which he had his being, and the state in which he is predestined to live forever. where in conjunction with the Lord wisdom increases, happiness deepens, and the life which he sees to be the Lord's becomes more distinctly his own.

In a word, they point to those standards by which alone peace and order can be established in the lives and affairs of men, to those principles which like the protecting walls of the New Jerusalem, maintain the proper order and relationship of man to God and man to man, where all questions of rights, duties and privileges of the man, his family, his business, his country, his church, will be referred back to the question, does the purpose, does the act, does the system employed tend to develop the man or his fellows up to the Lord's standard of perfection, the measure of a strong, spiritual, moral, civil and physical man, in this world, and for the world to come, an angel.

Clyde W. Broomell.

FAITH IN THE WORD.

To careful observers it is evident that even the average Christian no longer thinks that the Bible as he reads it is synonymous with truth. That it contains a great deal of truth is admitted, but the variety of belief in the character of the book, both as to its literal text and its spiritual meaning, or the lack of it, calls to mind at once the famous inquiry of Pilate, "What is truth?" Men everywhere are asking how much truth the Bible contains. The so-called higher criticism, demanding that the book be judged by the standards of all other books, answers the question with a skepticism which affects to some extent nearly every man who does not decline to think. Were we all such critics, truth might well cry out to be saved from its friends, for it seems a futile task to argue with professed scholars who fortify their iconoclastic erudition by setting up puerile tests for eternal truths and by ignoring elementary points in the interpretation of heavenly wisdom, so that to themselves at least their reasoning is logically irresistible. Their work gives added proof to the observation that it is easier for a camel to go through the eye of a needle than for a man rich in his own intelligence to understand the life of heaven. Verily they have their reward.

Outside the sphere where men from the pride of their own conceit seek to tear down that which would stand firm, if appeal were only made to truth in its own defense, is an anxious multitude whose understanding is storm-tossed while their hearts are really seeking the haven of a belief that is both possible and secure. They steadily refuse to follow specious criticism of the Word of God, but few of them can put aside questioning as to whether the Bible is really inspired and a true spiritual guide in every part. To the extent that one does honestly doubt, real belief is not possible, and yet a conviction that the

Word is divine — the veritable Word of God — is of the greatest practical value. It is such an anchor for the soul as the feeling with which the true patriot takes up arms against the invader of his country, confident that, though he may be stricken, liberty cannot die; such a confidence has inspired martyrs to face torture, certain that beyond death lies heaven; by such a faith the Christian has open sesame to all advancement in true religious experience. If, however, it is not believed that the Lord reveals Himself to us according to our spiritual needs, even the sincere truth-seeker finds it hard to realize that Providence is always leading us in the best way to develop heavenly character, and the treasure of a specific and personal revelation through the Word is entirely lost. And, lacking belief that there is an inspired message directed to every man and infinitely adapted to all, men often go down into the lowest depths of reckless sin and despair, when otherwise they would withstand the winds and waves of doubt and temptation that test our faith as to whether it is founded upon the sand or upon a rock.

Men talk of faith as if it was something to be had at will, or to be induced by an agonizing process. But faith is conditioned not only upon a willing heart, but upon an understanding mind, and the reverence paid to the Bible as a book, whether by the Jew who sees in it the history of his people or by the Christian who finds in it the record of other men's lives, is not the faith in the Word which accomplishes regeneration. Such a faith must rest upon a rational basis, and it must be seen that the Word of God is really a message from Him to men, which connects with their spiritual experience, before they can do more than merely assent to claims made by others with regard to the character of the Bible.

That this is a legitimate demand, and that it should be given a rational and satisfying answer which upholds the integrity of the Word, we not only admit but maintain. Is it not because men do not find this in it that the Word is to-day being torn to pieces by critics just as the Roman soldiers at the cross divided

the garments of our Lord? But there still remains the inner vestment of a spiritual sense within the letter, for which only lots are cast, because providentially it has not been known how to tear it apart. In a knowledge of this vesture lies the basis of rational faith in the Word of the Lord. Where it is known and so far as it is understood, the real Word is known, and no denial of it is possible except that which comes from repudiation or disregard of what it teaches.

The man who finds in the devout estimate of the Bible held by others nothing which makes it possible for him to see that it is the Word of the Lord, will find in the spiritual sense of the Word the one thing that can answer his doubts. Let him not regard this internal meaning as something newly added to the book, lest the addition seem a human feat, but let him seek rather to know it as something that has always been in it, analogous to the infinite purpose in nature of which we are getting new glimpses all the time. If it seem an unusual claim that thus the world now has new means of access to the divine truth through the Word, it need but be recalled that science is confirming the claim by revelations from every realm of nature. The truth is never to be rejected for apparent strangeness, but verified as a fact.

In estimating the Word, we do well to lay aside as far as possible the conclusions drawn by our ancestors, yet there are some *a priori* suppositions to be held tentatively. We may say that God is a being of love, not of hate; that His purpose manifests itself in creation, because that is the means by which he makes Himself known; that if He communicates directly with men, it is through evidence of the truth; that He is a being who would be expected to speak a universal message in a common language, and that what He has to say would regard the final end that He has in view rather than the transient problems of temporal existence. Any and all truth will stand such tests, or it is not worthy to be called divine.

The claims made concerning the Word in connection with the second coming of the Lord, which has already taken place

by the opening, to rational comprehension, of the heavenly meaning contained within the literal sense of the Word, are that it is (1) a divine revelation referring to the spiritual life of all men; (2) that it is adapted to the comprehension of everyone in all ages but according to the need of each, and so has interior meanings adapted to every stage in the world's history and to every plane of spiritual development; (3) that it was written with providential care in language which could be understood by people to whom it was given, and in external form such as they would cherish; (4) that its primary purpose being the communication of spiritual truth, the literal accuracy of its recorded events is of subsidiary importance only; (5) that the language form as well as the general meaning is perfect except as it may bear unquestionable evidence of alteration; (6) that a relation of correspondence exists between the heavenly ideas and the natural language, and that the knowledge of this relation is the key to the spiritual sense; (7) that this opening of the spiritual meaning of the Word is the second coming of the Lord; and (8) that such a coming being a descent into the minds of men, it necessarily took place through a man who could receive its details in the understanding and publish them by the press.

(1) The divine truth that "lighteth every man that cometh into the world," shows to those who search the Scriptures in the light of the second coming that they are not a geological or even a figurative account of creation, but an account of the new birth of the soul, and an account of the spiritual life of men both in ages past and ages to come; that the exodus of Israel is the pilgrimage we all are making to our own spiritual Canaan; that the apparently arbitrary regulations of the Mosaic ritual are inviolable laws of soul-development; that the worship of Jehovah, which was the chief business of Israel, is an attitude in our own lives which must be preserved at all times to keep us from the selfish life of hell; that the Word throughout tells, in a supreme sense, of the Lord Himself, so that there was in it that, by which on the way to Emmaus, the Lord could show the

two disciples "the things concerning Himself"; and that the Apocalypse is an explicit account of the Lord's presence in the world to-day in a new way with new power.

(2) Nothing else than a message adapted for every degree of human and angelic life could make the Bible in any real sense the Word of God. How else could the Lord insist upon the importance of each jot or tittle? How otherwise can it be that in it we are to find eternal life? and how else could the Lord have said, "My words are spirit and life"? The claim of the second coming is in harmony with all of our fundamental presuppositions of what the Word ought to be.

(3) The style of the Word, as being a Jewish history into which poetic fancy is said to enter largely, is offensively emphasized by those who refuse to look behind the clouds of the letter, but this objection fails when we remember that the Word of God not only has a historical meaning, which the Jews could comprehend and so would accept, revere and obey, but that it derives its holiness from spiritual meanings bearing eternal truth for those who can have eyes to see and ears to hear. It will be found that while of necessity this revelation came to men in language forms which they could value and in part appreciate, the words were chosen for the sake of the heavenly meaning dwelling in them.

(4) In meeting objection to the style of the Word and showing the spiritual unity that runs through it all, the truth also vindicates itself against every objection founded on alleged discrepancy in narration and any possible mistake in authorship. To suggestions that Moses and the prophets may not have written all that is ascribed to them, it can be answered that it matters little whether Moses was the particular Israelite that he is thought to be, for through him has come the Lord's transcendent message and someone certainly did write it whom we are well content to know as the historical Moses until discovery and exploration have their last word. And although far more of the miracles have been rationally explained than remain unaccounted for, it is not essential that any of them

should be, if the spiritual sense of the Word justifies their use, as it always does.

(5) That the language of the Word ought to be taken as correct until error is shown in the light of the spiritual sense, which it was primarily intended to convey, is a reasonable rule of evidence, and is seen to be of vast importance when we remember that from the mere literal sense proof has been offered on behalf of almost every known error. Patient investigation of the original text proves with what marvelous, and as we might say miraculous fidelity, it was preserved to perform the heavenly use for which it is designed. Examination clears away the mistakes which men have interpolated from their own notions while making translations. The nature of the Divine Being as a loving Father who meets every ideal is plainly shown; doubts about religion and human destiny are cleared away. Theological problems are seen to be due to man's way of looking at them, and real meaning is seen in the promise that the lion and the lamb shall live in amity, and nought shall hurt or destroy in all the holy mountain of the Lord.

(6) The divine method of communication to men is representative as well as direct, or it would require a new expression in every age. By employing visible objects to mean the higher things of the soul which these objects function or express on the external plane, use is made of that fundamental fact, now beginning to be widely seen, that the spiritual and the ideal are the real, and that the natural world is a world of effects rather than of causes. By such means also the most literal and external people in the world — the Jews — could be led by the literal sense, while the indispensible avenue of influx through the spiritual world could be preserved by the spiritual meaning of the natural expressions. Jehovah is seen thus to have employed parables from the most ancient times as well as when, incarnate as our Lord, He taught in Galilee and Judea. "Without a parable spake He not unto them," always so that men might understand according to their spiritual states, yet so wisely that nobody has exhausted the infinite truth in His

words. Correspondence, that reciprocal relation between object and subject, between word and idea, between matter and spirit, between body and soul, crops out on every side in our common speech, and it shines with heavenly light from every line of the real Word of God. The expressions which we use carelessly and imperfectly are there used with precision and exactness, so that the Divinity of the Word, due to its being the repository of heavenly truth, is as real as any fact we know, and as capable of verification. To read their higher message we need only to know how the Word is written, and, with the right end in view, to read it with the persistence that we search nature for her secrets, looking for much but knowing well that we cannot learn all that the Creator has placed before mankind. The very possibility of a divine revelation, of which we see indications but which we have not understood, should urge us to seek it, and how else should we expect to read it than in the characters of the reciprocal relation which we call "correspondence"?

(7) Concerning the second coming of the Lord, all ideas that the world has wrongly formed are derived from the literal words of the sublime allegories in the Book of Revelation or from the figures in our Lord's parables. That natural phenomena are to accompany His second coming is conceivable, if there be necessity for it, but the absurdity of expecting and the impossibility of realizing in nature the manifestations outlined in its description, is at least a strong presumption against it. Moreover, the need as well as the probability of an opening to the human mind of that spiritual meaning which exists both in the Word and in nature, so that mankind may continue to have a progressive revelation that exalts the idea of God and furnishes us with an enlarging life in time and eternity, is itself a strong presumption that the second coming is spiritual and to the soul, rather than natural and to external sight. That we find parallel effects in the natural world, shown by the marvelous material progress since that opening of men's minds became possible, is but an incident. Such a second coming

is far more important than any disintegration of the universe could ever be, and, however strange it at first appears, it is far easier to understand and believe. It leaves to science and to the future all problems of the physical universe, and concerns itself directly with activities of the soul. It does violence to none of the noble ethical ideals in the world, and the teaching of that revelation enables us to correct the false notions of ourselves and the spiritual life out of which we are emerging. It does not presume to be a ready-made coat of spiritual worthiness, but furnishes the means by which progress in regeneration is possible in an ascending series which the world will never outgrow. Such is the vision of magnificent splendor which awaits all who enter, and so far as they enter, into the knowledge and life of the New Jerusalem now coming down from heaven.

(8) The incarnation, or first coming of the Lord, was a use of the only possible means to attain the eternal purpose of liberating the human race from the control of evil forces that had become well-nigh overpowering. As Isaiah says, "When He saw that there was no man and wondered that there was no intercessor, His arm brought salvation." At a time when the world was in its direst need, Jehovah Himself assumed a human nature, clothing His Divinity with all our imperfection so that He could meet and overcome the power of hell that was able even then to take possession of men's bodies and which would soon have closed that influx of life, which can come only from the Lord and through the heaven about us into the human mind. But though He thus performed for us a redemptive work, that makes it possible for us to live our lives from Him and not from our own evil loves, yet this was to keep us in freedom and give us the ability to do thenceforward for ourselves. So divine a work made use of a human instrument to furnish the plane of earthly existence in which the Lord could operate. His second coming — being an advent into men's minds in a way to leave the soul in freedom to accept that coming or to reject it — could not be made by the Lord in person, nor was

it necessary for it so to occur, as was the case in His first coming when a work was done for which no man could have been prepared.

The opening of the spiritual sense of the Word did come through a man who could not only receive the doctrines of spiritual life with the understanding, but publish the same to the world by means of the printed page — the most potent agent in developing rationality that has ever been known. Such a man was Emanuel Swedenborg. More truly illustrious than any other man of his day, he was through his scientific achievements of eminent service to his country and to the human race. And when he abandoned all other work to write the books which record and explain that which marks an epoch in both the natural and spiritual worlds, he avoided the use of his titles that had been given him for outward service to mankind and styled himself simply the "servant of the Lord Jesus Christ." He devoted his life and money to bringing out his books in Latin, the language then in general use throughout the world. He placed copies in public libraries and gave some to his friends, but never proselyted or tried to found a church. The church to him was the Lord's kingdom among men, and to it he left his work a universal legacy. The truth received by men through him claims attention only because it is the truth and to ignore it is as impossible as to ignore the laws of physics. It is through such a source that the Bible has now become an open book of instruction in spiritual life instead of an antiquated history. It is through such a work, the results of which are accessible to all who would know them, that every soul may have an invulnerable and enduring faith that the Word of God is divine truth and the Bible a heaven-inspired book.

This estimate of God's written Word challenges the whole world to learn what the Bible really does say literally, but only for the sake of the divine meaning within its letter. Obviously such meaning will not appear from destructive and hostile criticism of the Bible's inconsequential aspects, based on the false premises of a perverted theology. New wine will not long

be contained in old bottles. The Word is rather to be judged for what it is — the truth — and truth is not to be measured by the standards of appearance any more than psychology is to be fitted into the laws of matter. But when divine truths, rather than linguistic errors and human notions, are sought in the Word, and it is read in the light of spiritual rationality, belief will rest on a firm foundation, and faith in the Word of God will never afterward waver.

GEORGE EMANUEL MORGAN.

THE SEVEN CHURCHES.

PERGAMOS.

We have seen that Ephesus and Smyrna stand for the disposition to lay special stress on some one function of the church and of religious truth or duty more than any other. Thus Ephesus emphasizes the need of the authority of revealed truth, orthodoxy of belief, soundness of doctrine. Smyrna, on the other hand, inclines to accentuate the inner life; values above all else the interior affection for what is true and good, being comparatively indifferent about outward expressions or formulas of faith. The Smyrneans of to-day, as they are to be found in the Christian Church, lay great emphasis on the spirit of religion. They would be likely to deplore agitations on the questions of formal belief, and so to highly disapprove heresy trials. They love peace so intensely that they are liable to tolerate and live in harmony with false beliefs as they have come down from the past, rather than meet the issue. They emphasize the inward or spiritual church, and think but little about its outward expression. In forms of worship they incline to simplicity, not regarding it as necessary to express their inner states of mind by outward or audible confessions or prayers or creeds. But as their inner and better life is comparatively unprotected or unembodied, the danger is that the religious falsities which they tolerate and the worldly influences which generally accompany these falsities will imprison their spiritual affections until a judgment comes.

Our enlightened spiritual guide tells us, in abstract terms, that Pergamos means that element in the great church which places the all of religion in good works, and not anything in truths. In another and more interior treatment of it he says it means those who are in temptations.

Let us then recall the relation of these three churches of

Ephesus, Smyrna, and Pergamos. They represent severally the emphasis placed on religion as true doctrine, on religion as a spirit, and on religion as an outward life. But in the effort to make our thought as clear and practical as possible, let us especially compare the Smyrneans and Pergamoseans, if we may call them so.

The one (the Smyrnean) in his best state values the inner life, thinks about it and talks about it. He dwells on words like these: "Make clean the inside of the cup and platter that the outside may be clean also." The other (the Pergamosean) wants the actions made right, and is apt to be impatient with talk about an inner life that fails to bring forth marked results of conduct far superior to those of common or conventional morality. To the Smyrnean, who is talking softly about regeneration beginning within the heart, and about the need of interior affections before the actions can be right, and about the need of a true motive life, the Pergamosean extremist is likely to reply, in a voice not so soft and gentle, that the way to a right inner life is by a right outward life. He quotes texts like these: "Give and it shall be given unto you"; "Inasmuch as ye have done it unto one of the least, ye have done it unto Me"; "The greatest of these is charity." If he makes use of the Sermon on the Mount, he uses it as a law of action, and not a law of the spirit. In reply to the Ephesian, who dwells on the need of a basis of sound doctrine, he inclines to say that it matters not what one believes, so his deeds are right; or that he who doeth God's will shall know of the doctrine. If the Smyrnean, in his extreme love of peace and dislike of notoriety, keeps out of sight, fails to rebuke evil as it appears, hates to advertise spiritual things in company with the notices of brokers and dry-goods dealers; if he inclines to keep to himself and to those who feel as he does, and to be disturbed by contact with those of plain speech and more unconventional ways, quite the contrary is the disposition of the man of Pergamos. We are likely to hear of him everywhere — in newspapers and novels and public places. The world is out of joint, and it is his business to help

make it right. The church in its selfish inertia is wrong. What is needed is not so much a new revelation as a complete revolution. Christianity is a life. It is plain speech. It is action. The business of the church is to make it a reality. Charles Kingsley and Frederick D. Maurice were of the Church of Pergamos. Count Tolstoi is a leading member of it. Christian socialism belongs there. The institutional church originates in the suburbs of Pergamos. Much of modern religious reform has its root there. And unless we are extremists in other of the seven churches, we shall have to acknowledge that there is much that is true and necessary in this position. Religion is a life. There is no true inner life if it fails to affect the actions. Religion applies not only to the individual, but to the community, to the nation, to the relation between nations. It demands justice between man and man, nation and nation, labor and capital, strength and weakness. Outward disorder, revolution, is better than inward stagnation and corruption. War is preferable to that peace which is no peace. If real peace cannot come without temptation, trouble, trial, a breaking up of the fountains of the great deep without a flood or without a process which will make manifest the hidden evils and corruptions of humanity, then better for these outward evils to come than for profounder evils to be more deeply covered up. We can see, therefore, how Pergamos may mean temptation. This church has its place, even in the extreme form in which it has been represented. But there are other churches, other religious elements, which Pergamos tends to ignore or belittle. And all are needed to constitute the complete church.

The Church of Pergamos is the special mouthpiece of the great truth that all religion is of the life and that the life of religion is to do good. If the churches were an orchestra, Pergamos would sound the trumpet. But in its definition of doing good, it runs the risk of exalting the body and neglecting the soul of good living, which only spiritual truth, or the truth of a spiritual revelation, can supply. All religion should lead men to do good, but Pergamos, in its zeal for doing good, is apt to forget

the need of shunning evils as sins as a preliminary to real good; is apt to substitute hospital building and library founding and various works of charity for the ten commandments as laws of God, for business, and domestic, and church and charitable life. The Pergamosean's danger, then, is that he is liable to overlook his own motive life; and not only this, but is also in danger in doing harm rather than good to his beneficiaries, forgetting that palliation is often worse than no remedy. He is apt to think of the quantity rather than the quality of his deeds. He needs true principles of action. He runs the risk of forgetting that no one can do good, which is really good, from himself, nor without the guidance of the divine laws of charity. The Pergamosean needs to seek the divine help and the aid of the Lord's revealed truth.

And so the message to Pergamos begins with a reference to that feature of the description of the Lord as He appeared to John which says that out of His mouth went a sharp two-edged sword: "To the angel of the Church in Pergamos write: these things saith he that hath the sharp two-edged sword." Then, after telling the church that its dwelling-place is where Satan's throne is, and that in spite of its good qualities it tolerates the Balaamites and the Nicolaitans, the message says, "Repent therefore; or else I come to thee quickly and will fight against them (that is, Balaam and Nicolas) with the sword of my mouth." And then it goes on to promise the hidden manna and the white stone and the new name to those who overcome.

All this is full of meaning to those who have ears to hear. Above all other churches, Pergamos needs the sword of truth to make its good works good. It needs the two-edged sword to battle against its two great evils, Balaamism and Nicolaitanism. We will presently inquire their meaning. It needs the sword of truth to purify the inner life and so make the outer life good. We cannot go against the enemies of the soul without the sword of truth. It would be like a flock of sheep pitted against a pack of wolves. Tolstoi would abolish governments. He would literally beat the sword into the plowshare. He

would make the Sermon on the Mount an outward, hard, rigid law. He declares that love would overcome all evil. Doubtless it would do much if it were genuine, but love as a mere outward law would do little. It must exist in the heart. And the way for it to exist there is through obedience to the dictates of truth in its earthlier forms of justice, purity, neighborly regard, and overcoming or slaying of all that opposes by putting away hatred, impurity, dishonesty and falsehood, through individual effort and in the Lord's name and power.

Pergamos tolerates the Balaamites. Balaam was a hypocrite. He blessed Israel officially, he cursed him inwardly and led his children into corrupt lives by his secret machinations. And so this tendency to an extreme and exclusive emphasis of good works and the ignoring of the truth of the Lord is liable to make Pharisees or hypocrites of men, who go up into the temple and thank God they are not like other men. Hypocrites speak well, act well, but in speech and act they regard themselves supremely. They love the reputation and honor of goodness. So, too, Pergamos tolerates the Nicolaitans who stand, as we have seen, for those who place merit in their works, and hence they are associated with the Balaamites or hypocrites who do well from selfish ends. For claiming merit involves a regard to self, and not to the good which is done and so to the Lord.

What, therefore, this part of the message teaches us is that we cannot ignore the Lord's searching truth, which reveals the interior character, if we would live a heavenly life. Especially the Pergamosean needs the truth of the ten commandments — the shunning of evils as sins. The truth, the two-edged sword going forth from the Lord's mouth, is the only possible instrument by which the deep secret selfhood of the human heart can be revealed and overcome. The apostle recognized its meaning and use: "The word of God is living and powerful, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

The sword of truth is an instrument given us to judge our-

selves by in the present world. We cannot beat it into the plowshare until it has done its work. We cannot do good or bring forth fruit without first shunning evil. Daily we need to use this two-edged sword of divine revelation, which cuts down falsities of every kind, which reveals exaggerations of every kind, which uncovers the secret selfhood, which makes no distinction of persons, of races, of friends or foes of this world, but which looks to the exaltation of righteousness and of Him who alone is good and true. Let the Church of Pergamos then, use the sword of truth. Let it overcome. Let it recognize its wrong tendencies, while remaining faithful to its especial function. Let it not stand alone, but remember that it is only one of many. If it does not use the sword of truth to judge and put away its Balaamites and Nicolaitans, the truth will judge it in the world to come. "Repent, therefore; or else I will come to thee quickly and fight against thy Balaamite and Nicolaitan spirit with the sword of my mouth." Put away the sense of merit for good works. Put away that hypocrisy which makes gifts to the poor and yet can be dishonest, grasping, selfish, and cherish hatred and dislike and contempt towards others. Exalt the Lord alone as the Life, the Truth, the Way. Remember the prophet's simple and searching test of the Israelite indeed: "What doth the Lord require of thee, but to do justly, and to love mercy, and (here the man of Pergamos must pause and think) to walk humbly with thy God."

When the man of Pergamos makes use of the truth to reveal that he has no good of his own, and when he learns to refuse evil as well as do good in the Master's name, then he will receive at His hand the hidden manna — the inner reward, happiness, love, joy, and peace of life, in place of that earthly, crude, selfish delight in the praise and honor of men. "The hidden manna" — the inner happiness of heaven — he has overlooked. And the Master will give him a white stone, and in the stone a new name written which only those will know who receive it. For the white stone — the opposite of the black ball of the lodges — means the divine affirmation of his citizenship in heaven and

the divine welcome. It is the seal of the Father's approval. It is the Lord's declaration that he has not only been true and right in his outward actions, but true because "poor in spirit," walking humbly with his God. And in that stone a new name is written because a new quality of life and character has been implanted in those whose lives are not merely good on the surface, but also true when examined in the searchlight of heaven.

Peculiar temptations and trials come to the citizen of Pergamos when he is brought to a sense of his condition. He will experience great changes, great humiliations, but he that overcometh will hear at the close the divine welcome: "Come ye blessed of my Father, inherit the kingdom prepared for you; . . . for I was hungry and ye gave me meat; I was thirsty and ye gave me drink." And when the true-hearted reply, "When saw we thee so," the answer will come, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

THYATIRA.

We have thought about the church of Ephesus or of orthodoxy and of its need of love; of Smyrna or the church of the spirit and of its need of action; and of Pergamos or the church of action with its need of the spirit of the good Master and of Christianity. And now we come to Thyatira. The lesson here is more difficult, because more highly symbolic, and I must therefore ask for close attention.

Recalling that the divine speaker makes use of some part of the description of Himself in the first chapter in addressing each church, observe His opening words to Thyatira: "These things saith the Son of God, who hath His eyes like a flame of fire, and His feet like unto fine brass." Not only eyes, but eyes aflame; not only feet, but feet of brass, as if they burned in a furnace, as we read before. This church either possesses or else is in need of the qualities here symbolized. We shall see that both are true; that Thyatira contains two kinds of people; that the one possesses the qualities meant by seeing the Lord with eyes aflame and feet of brass, while the other is in need of them.

Observe the commendation of the good element: "I know thy works, and thy love, and ministry, and patience." Observe the arraignment of the evil element: "Thou toleratest the woman Jezebel, who callest herself a prophetess"; and then the message tells at length how she seduces the servants of the Lord to violations of the marriage relation, and then declares the judgment that will follow, unless they repent. And then the message returns to the faithful, who have not this Jezebel teaching, and "who know not the deep things of Satan," and promises that if they continue faithful, that they shall have power over the nations and shall break them in pieces like a potter's vessel; and to them shall be given the morning star. All this is divinely symbolic, yet filled with real and practical meaning, when understood.

The warnings to the unfaithful have chief reference to Jezebel and her malign influence. Jezebel, the wife of King Ahab of a thousand years before, was a daughter of the King of Zidon. She was reared an idolater, led Ahab and Israel into idolatry, destroyed all the Lord's prophets, except Elijah, and sought to destroy him. Through her influence, the worship of Baal, which, like the other idolatries of that day, was attended by gross immoralities, became mingled with the Israelitish worship.

Partly because the idolatrous worship of that day was so immoral, idolatry is so commonly associated by the prophets with all that injures or destroys the purity of marriage. This fact, of this connection of idolatry with such impurity, must be indelibly written in the memory of every one familiar with this part of the Bible. But there is a profoundly symbolic reason for the association of these two evils of idolatry and adultery. The deep origin of marriage is in the union of the two divine elements of love and wisdom in the Lord. This is the original source of the marriage union between man and woman. From the same source arises the necessity of the union in each individual of heavenly aspirations, of love and truth within the heart, and then the union of these with the outward actions of life. Here is the spiritual marriage, involving a regenerate or

heavenly state of mind and life. But if this true marriage does not take place, another kind of union will take place, namely, of evil affections with false principles which justify them, which is represented by Jezebel and her influences. The god that is worshipped in this state is the god of self-love, and this is spiritual idolatry. So spiritual idolatry and adultery are identical.

But the faithful in Thyatira recognize the Lord as the source of true love and wisdom and obedience. They see the Lord with eyes aflame and with feet like fine brass. The eyes mean the understanding, and the light, which is the medium of impressions to the eye, means the truth which the understanding recognizes. And so we instinctively say, "We see," when we understand. And the eyes as a flame of fire, giving an impression of warmth as well as light, tell of the union of love with truth in the Lord, and so the need of such union in the hearts and minds of the faithful. And the feet of brass, as if they burned in a furnace, tell of the union in the Lord of love and wisdom with all the acts or operations of His Providence; and all together are the union of love, wisdom, and Divine Providence, or of Father, Son, and Holy Spirit. As gold stands for the love of heaven and silver for its wisdom, so brass is the result of these principles in the natural realm, where the feet or lowest mentality come in contact with the earth of material things and uses.

The Lord commends those who seek to follow Him in these principles. "I know thy works, and thy love and faith and ministry and patience." "Love and faith!" Here their own eyes are aflame. "Ministry!" Here their feet are like burning brass. "Patience!" Here is the proof of their reality, as distinct from sentimentality — they are in the heavenly marriage.

But the other element suffers or allows, and so in a measure conspires with the influence of the woman Jezebel, calling herself a prophetess — an influence claiming divine sanction, yet leading people into spiritual idolatry and adultery. Presently we will find examples in Christian Church history; but first behold the symbolism. Jezebel is the love of the world and of self in its deepest form. She calls herself a prophetess, because

the profoundest loves of self and the world are found in connection with the abuses of religion in its decadent state — that is to say, in a church claiming to be the exclusive mouthpiece and authority of God, the power to open and close heaven as well as the power to rule over the kings and kingdoms of the earth.

If true marriage be the symbol of the union of unselfish, heavenly love with heavenly truth, and thence with every action of daily life, so is the abuse of marriage a picture of the union of selfish and diabolical desires with the truths of religion, these truths then being abused, perverted, falsified. If, for example, the love of rule and power should so possess the leaders of the church that they are led to claim divine and prophetic authority, and misuse the religious faith and trust of people for their own selfish purposes, this would be one form of spiritual idolatry and adultery. If, again, a branch of the church, repudiating all such claims as these, and acknowledging human weakness and infirmity, should maintain that salvation was not a matter of life or character, but was the sole gift of God, and is bestowed on man according to his faith, and not according to his love as exhibited in his daily life; that man can do nothing good, and to believe he can is to claim merit; and so fails to connect religion with daily life — here would be another form of violation of the spiritual marriage of the true and the good in life, or a putting asunder of what God has joined together. Faith without life, whether it be a cold acknowledgment of certain dogmas, or a warm or emotional confession of faith in the Son of God, or the form of obedience to certain sacraments required by the church — if these fail to change the selfish course of life, they are all equally barren, idolatrous, impure.

The two elements represented by the good and the bad in Thyatira are indeed to be found in all parts of the Christian body in all ages, but they are especially recognizable where the love of the world and of power has built up a wall of separation between the leaders and the followers, or between the clergy and the laity. With the conversion of the Emperor Constantine the world became strongly affiliated with the church. Church

and State were in a great degree united, and when the Empire failed, the church assumed its authority. We do not need to follow the long, sad, downward tendency of the church, as its leaders, from being the followers of Him who came not to be ministered unto but to minister, grew to claim more and more not only of ecclesiastical dominion, but the power to define what must be believed and done, finally resulting in the claim of infallibility, the right to open and shut heaven, and to rule over the kingdoms of the world. This figure of Jezebel is another form of the picture presented later, namely, of the woman upon the scarlet beast with many crowns, and on whose forehead was written, "Mystery, Babylon the Great, mother of harlots and of the abominations of the earth." Protestants have been led to think of this as a picture of the non-Protestant body, and the New-Church teachings, while deepening and broadening the thought, confess that in that body is to be seen the leading historical illustration of the principle meant by Babylon, that is, the ecclesiastical love of rule, or the love of spiritual authority, the profoundest, deadliest type of self love. But the thing itself is not confined to any single body. The spirit is one which is willing to make use of the most sacred faiths and hopes of the human soul for selfish and worldly personal and denominational ends. It so interprets revelation as to check freedom and reason in religious matters. It is willing to turn intuition into superstition, light into shadow, reasonable faith into mystery. It loves best a "dim religious light." Whenever this spirit dwells and succeeds, there is Babylon and there is Jezebel. There the union of the good and the true, the love and the wisdom of heaven, is turned into the union of the evil and the false, of which the gross abuses of marriage are the constant type. Where this spirit exists the true God, the God of love and light, is no more worshipped, but an idol, and generally some human idol, or many such, are set up in His place. Spiritual idolatry and spiritual adultery go hand in hand in Christian history as they do throughout the prophecies of the divine Word.

We may well hesitate, however, to limit these principles to any

special body of Christendom. We turn to the largest of all, and we cannot but confess that its communion contains multitudes of good, devout, humble, obedient, self-denying followers of the Master as they see Him. This is true of the laity, and is also true without doubt of many of its leaders. But let us not be blind to the fact that when any line of separation between priesthood and people is drawn which places the power of opening or closing the gates of heaven in the hands of the priesthood, there lies the opportunity of the evil power to enter and establish his kingdom. There is an invitation to weak human nature to claim an authority which belongs to the Lord alone.

Hear Count Tolstoi: —

> Religion is truth and goodness; the church falsehood and evil. I tell you frankly, I can not agree with those who believe the church is an organization indispensable to religion. The church has ever been a cruel and lying institution, which, in seeking for temporal advantages, has perverted and distorted the true Christian doctrine. All the concordats have been for it nothing but compacts with the State, whereby the church supported the State in return for specific material advantages. Christianity has ever been simply a pretext for the church. I may be told that there have been and still are in the Catholic world men and women of holy life, but I answer that these sainted lives are not due to the church, but rather in spite of the church.
>
> In spite of all the efforts of church and State to unite the two principles true Christianity (love, humility, and kindness) and that of the State (physical force and violence), the contradiction has become in our time so flagrant that a solution is bound to come.

But if this is the especial danger to the leaders there is a compensation in the humble and faithful and obedient spirit which, in a certain form, is encouraged, among the mass of its followers. And here we have one visible, concrete expression of the element in Thyatira which the Son of God so greatly commends, when as one with eyes aflame, and with feet like burning brass He says: "I know thy works and thy love and faith and ministry and patience, and that thy last works are more than the first. To you I say, . . . who know not the deep things of Satan. . . . I cast upon you none other burden. Howbeit, that which ye have, hold fast till I come."

"Thy last works are more than the first." With faithful persons who are able to see the Lord with eyes aflame and feet like burning brass there is always growth in heavenly character. Their last works are more than the first.

And it must be true of the church as a whole. The early Christians, in the first flush of Christianity, in the early and exceeding great joy of the discovery that Jesus Christ in His love was the fullness of God, were able to bear the pains of martyrdom, for they were upheld by the conscious presence of the Saviour God. But it required even a firmer faith, a stronger practical trust to stand up and witness for the Master when the church professing to be His was under the influence of the Jezebel spirit of idolatry and immorality. And so may we not think of Francis of Assisi, Dominic, and Savonarola, and many more, known or unknown to history, as gifted with a strength even greater than that of the ancient days. And so the last works of the faithful church were more than the first. And so it was written of these at the close of the message: "To him that overcometh and keepeth my works unto the end, will I give power over the nations," that is, over evil; "and he shall rule them with a rod of iron, as the vessels of a potter are broken to slivers." And, furthermore, it is written, "and I will give him the morning star." That is, the influence of a new and coming day for the church will be theirs. The morning star is a promise of the sun. They will feel the approach of the intelligence, wisdom, and spirit of a new age of spiritual freedom and enlightenment. They will not depend wholly upon the light and spirit of the past, but rejoice in the promise of the day of the Lord's second coming.

Very brief is our practical lesson. If our religion tends to be chiefly a sentiment, or if it rests mainly upon inheritance from the past, if it tolerates the spirit of the world, if the church and State are not merely separated in law with us, but inwardly separated, so that spiritual idolatry can flourish, and the Jezebel spirit make supreme the worship of self and the world, and degrade or lower the divine standard of marriage, or if there be in

us any desire to control the hearts, the minds, or the lives of others, then we need to hear and heed the message to Thyatira. And so our thought closes as the message closes: "He that hath an ear let him hear what the spirit saith unto the churches."

SARDIS.

In Ephesus, Smyrna, Pergamos, and Thyatira we have seen depicted, respectively, the churches of orthodoxy of belief, of the spirit, of outward activity, and the church of ecclesiastical authority in union with the world.

No doubt these principles apply, in a measure, to various religious denominations of to-day. But the effort has been to make them as practical as possible by showing how they apply to us all as individuals. It was not possible, however, to avoid some reference to the oldest bodies in our study of Thyatira, or the church of the world, or the church affiliated with the State. Nor can we wholly avoid it in our thought of Sardis, or the church of forms, æsthetics, rituals; for the two are closely connected.

In addressing Sardis, as in other cases, the divine speaker employs certain special features of the description of Himself in the first chapter: "Thus saith He who hath the seven spirits of God and the seven stars." And then Sardis is told that it has a name that it lives, but is dead. It needs like all the churches, except one, to repent, but has special need of watchfulness and strengthening the things ready to die, for not all are dead. The garments worn are particularly referred to. A few have not defiled their garments, and they shall walk with Him in white; and they that overcome shall be clothed in white raiment, and their names shall be not blotted out of the book of life, but confessed in heaven. These, then, are the leading types: a name or reputation for living, but really a state of death or a dying state, except with a few; the seven spirits and seven stars; the need of purified garments; and the command to be watchful.

The basis of the message to Sardis is found in its opening words: "Thou hast a name that thou livest and art dead."

A church which claims that its authority has descended in an unbroken line from the beginning of Christianity, which has withstood the ravages of time, which has witnessed the fall of empires and kingdoms, which has compelled monarchs to acknowledge its spiritual if not temporal authority, which has persuaded not only the ignorant Christian masses, but many of intelligence and character, like Cardinals Newman and Manning, that its sacraments have power to forgive sins and open heaven, certainly has at least a name that it lives. And when to this claim of authority is added the solemn impressiveness of symbolic forms, appealing to every sense—to eye, ear, nostrils, taste, and touch—there exists a powerful combination of earthly forces, at least simulating spirituality and doubtless strengthening certain phases of genuine spiritual life. And so this church, even when the nearest to a state of spiritual death, has seemed to have, and to an extent has, life and power. And this suggests a definition of Sardis in its old age and perverted state, namely, that element in the Christian body which holds to the spiritual efficacy of religious forms, ceremonials, and sacraments, when so greatly emphasized as to be practically a substitute for the real life of religion, namely, a life of love to the Lord and the neighbor, or the life which daily shuns all sins against the Lord and fellowmen, and seeks to do good through the affections and purposes of the heart, the thoughts of the mind, and the acts of the life to all. In such a person is life, real spiritual life. In place of this lifelong purpose and effort, however, the strong tendency in the church of Sardis, in its old age, is to lead people to believe, whether actually teaching so or not, that there is a substitute for religion as a life in confessionals, prayer meetings, sacraments, or other religious services, public or private, by which emotions are aroused, which seem to be religious and genuine and alive, but which are really dead, unless, indeed, with those to whom religion has been also a matter of daily life. Sardis is the church which tends to put rituals in the place of duties, and religious exercises, with their attendant emotions, in place of the religion of uprightness and usefulness.

An explanation of the symbolism of the opening words of the message will help to reveal the lack: "Thus saith He who hath the seven spirits of God and the seven stars, I know thy works."

The Son of Man was seen with seven stars in His right hand, and having seven spirits before His throne (REV. i. 4, 16). These seven spirits afterwards appear as seven angels, blowing the trumpets of judgment (viii. 2). In these angels of judgment we see a picture of the interior divine truths of heaven, which have power to open the books of human life and reveal the secrets of the heart. "The word that I have spoken," said the Lord, "the same shall judge you at the last day." The Lord speaks of the Holy Spirit, or Spirit of Truth. The seven spirits before His throne have a similar meaning. And in the seven stars, which were seen not upon the head, as in the case of the woman clothed with the sun, but in the right hand of the Son of Man, we beheld a picture of those same heavenly truths as they are revealed in practical forms, as in the eleven commandments, for our use in this world, as laws of daily life — laws of righteousness, usefulness, purity, unselfishness, or neighborly love. This church of Sardis lacks both — the divine spirit of truth from the Lord within the heart, and obedience to the divine laws or truths of heaven as revealed on earth. The religion of Sardis, at least in its decline, tends to multiply forms and ceremonies which induce states of emotion which simulate genuine religious feeling, and which can exist side by side with an inner and outer life of selfishness. The Planet Mars, in its old age, is thought to have no oceans or lakes or rivers remaining on its surface, but only such water as is retained in atmosphere. The original seas are supposed to have sunk into the cooled planet. According to the present theory, the water in the atmosphere is condensed at the poles, turned to ice and snow in the winter, and melting in the Arctic summers, is drawn to the central parts through canals dug by prodigious labor, and there made to irrigate the otherwise desert wastes. And so the church of Sardis, in its old age and its corruptions, demands every sort of artificial help and stimulus, in the form

of various appeals to the senses, to keep it alive — music, art, architecture, images, dramatic solemnities, processions, a constant succession of saints' days, confessionals, fastings, and at times, even the cherishing and utilizing of man's native superstitions, appealing to selfish hopes and fears for this world or the next. "Thou hast a name that thou livest, but art dead."

What is needed is the light of truth to bring this state to judgment; first, the inner spirit of truth from heaven, or the seven spirits of God before His throne, and then the letter of truth on earth — the seven stars or the divine commandments. The trumpet needs to be blown arousing this church from what appears like its unnatural sleep induced by these spiritual anodynes or opiates. "Awake, thou that sleepest, and arise, and Christ shall give thee light."

And so the message continues with the command, "Be watchful!" As in the parable of the ten virgins, who slumbered and slept at midnight while waiting for the bridegroom, the cry, "Behold, He cometh," aroused them, so in this false Sardian dream of security there is needed the lesson of that parable, "Watch, therefore!" The truth of the spirit, the revealed truth of the Lord, searching the heart, and also the truth of the literal commandments, as stored up in the memory and searching the life — the truth meant by the seven angels of the trumpets and seven stars — this is what Sardis needs in its deadness or in its state of false security.

The garments, too, of many or most of them have become defiled. As Sardis means the church of formalities of worship, the garments of its worshippers are the ideas or principles as well as the forms with which they clothe themselves in worship. If in their worship they seek helps to a better life of neighborly love, their garments are clean and white; but if they approach its altars with the thought that its sacraments, emotions or worldly gifts purge away sinfulness, their garments of truth are defiled by false principles. "Awake, awake," cries the prophet, "put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircum-

cised and the unclean." In the parable the Lord tells of the man who had not the wedding garment. The fault of Sardis lies in forgetting that all religion is of the life — life inner and outer, of spirit and letter, and that the life of religion is to do good. But there are some (a few, it reads) in Sardis, who have not defiled their garments. Evidently, Sardis has its place and use. May it not be true that many need its forms, or else truer forms, to bring their religious states to the surface? The Spirit is speaking in these chapters to the Christian Church, not in its prime, but in its decay. I can conceive of a future time when religious forms can even be elaborate, beautiful, and even symbolic, when all will be filled with meaning, when they will have the effect, not of an anodyne, substituting an artificial for a spiritual emotion, not of deadening the real religious sensibilities, but of awakening and strengthening one's desire to be actuated by the Master's spirit, to follow more perfectly His commandments; to put the self-life and deep self-will more completely away; to walk with the Saviour clothed in white. Granting the peculiar temptations that surround the church in Sardis, granting the tendency to make its apparent life a substitute for real life, it still remains true that the evil is not in its forms any more than virtue dwells in the absence of forms. The one idea is just as false as the other. The real fault or the real virtue dwells within, not in ceremonials or their absence. The emotions attendant upon a formless or spontaneous religion may be quite as dangerous as the emotions of Sardis. This we are clearly taught. The evil lies in the failure to see the form of the Son of Man, the seven spirits before His throne, and the seven stars in His right hand. That is, the evil lies in the failure to perceive that in the Lord alone is life, and that in the reception of His spirit and in the obedience to His commandments of neighborly love and service alone can we truly live.

We have thought of the Sardis of the distant past. We have also been inclined, doubtless, to think of the Sardis as illustrated in other religious bodies of the present. But how about ourselves and our simpler forms and ways? Are they means of attaining the help of the Divine Spirit? When we enter into

His holy temple is the earth of our minds silent before Him? When we mentally say, "Search me, O God, and know my heart," or audibly say, "Give ear to my words, O Lord," or even when we utter the confession or the Lord's Prayer, do we mean it, or is it only words? Do our minds wander away into worldly channels? Do we utter the language without thought and prayer? Do we listen to the Scripture wearily? Do we desire intellectual entertainment chiefly, or rhetorical, or literary effects in our listening to scriptural expositions? Or, with the seven angels of God prepared to sound the silver trumpets of interior truth within us, and the Son of Man with the seven stars of practical life before our eyes, does the incense of prayer ascend, asking that the searchlight of the heavens may be thrown upon us, and showing us a better spirit and a better pathway? Then are we among those in Sardis who have not defiled their garments and who will walk with the Lord in white, for they are worthy.

To Sardis, as to all, comes a promise to him that overcometh. Are we overcoming? Are we conscious of the need of overcoming, or are we satisfied as we are? Are we settling down into the unscriptural and evolutionary thought that all is coming out right, whatever we do? Then we are unfaithful to the one universal truth of the seven messages: "To him that overcometh." This summons to a better, deeper, purer life never ends. Truly has it been said that "He who ceases to be better ceases to be good." The Lord cannot save us unless we open the door to Him. "Be watchful, therefore," "and strengthen the things that remain, that are ready to die." The trumpet will be blown by the seven spirits; the books will be opened; the inner life revealed; and only those with wedding garments will enter into the marriage supper of the Lamb. "Blessed," then, "are they who do His commandments," or, as the revised version reads, "who wash their robes," "that they may have right to the tree of life, and may enter in through the gates into the city."

JOHN GODDARD.

THE CHIEF AIM OF SUNDAY-SCHOOLS.

I.

THE chief aim of Sunday-school instruction is to teach the Ten Commandments.

All down through the ages since man has looked to his Maker for life and sustenance, there has been a Word of God to serve as a means to raise man from his low, earthly, and natural life to a high, heavenly, and spiritual life, and this Word was summarized and crystallized in the form of the Ten Commandments, and given by God Himself amid the mighty thunderings and quakings of Mount Sinai to the terrified children of Israel nearly thirty-five centuries ago.

Although given so many years ago, the Ten Commandments have not lost any of their force, nor have they become less helpful or less applicable to aid us in living the life which leads to heaven than they were to the children of Israel to whom they were first uttered; for, although many of the laws, judgments, and statutes recorded in the Old Testament are "abrogated as to use at this day where the church is," as we are taught in the heavenly doctrines, the Ten Commandments are among those laws "which ought altogether to be observed and done" (Arcana Cœlestia, 9349). And not only are they in force and of use to-day, but we are blessed in being permitted to know how holy they are in their internal sense, and how they bring us close to the Lord, if only we earnestly try to obey them.

There are no more impressive and practical statements in the Sacred Scriptures than those relating to the Commandments. We read in Deuteronomy, where the story is told of Moses repeating the Law to the people, these familiar admonitions:—

> And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of

them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates. (vi. 6–9.)

And again from Deuteronomy:—

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God to walk in all His ways and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and His statutes which I command thee this day for thy good? (x. 12, 13.)

And at the close of this grand statement of laws when, as it is related, he was summoned by the Lord on the selfsame day to die in the mountain outside of Canaan, Moses, in inspired words which are full of encouragement for us to-day, admonished the people:—

Set your hearts unto all the words which I testify among you this day which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life. (xxxii. 46, 47.)

Centuries later our Lord, when He was on the earth, repeated this teaching which He gave through Moses, at the time when the rich young man came to Him, and said:—

Good Master, what good thing shall I do that I may have eternal life? And He said, unto him, Why callest thou Me good? There is none good but one, that is God, but if thou wilt enter into life keep the commandments. (MATT. xix. 16, 17.)

Then in answer to the question of the young man, "Which?" the Lord repeated six of the Ten Commandments together with the second of the Two Great Commandments.

In the memorable last discourse which our Lord had with His disciples just before He was taken from their earthly sight, He again laid stress on the important place which the Commandments should hold in our lives:—

If ye love me, keep my commandments. (JOHN xiv. 15.)
He that hath my commandments and keepeth them, he it is that loveth

me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. (*Ibid.*, xiv. 21.)

If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. (*Ibid.*, xv. 10.)

Obedience to the Commandments is essential to our spiritual well-being. We must not give a mere perfunctory obedience, but we must endeavor to shun the evils forbidden in the Commandments with a full acknowledgment of our dependence on the Lord for the will and the power to overcome those evils. As we do this, we shall realize the universal application of the Commandments to our lives. It will almost give us a glimpse of the omnipresence and omniscience of the Lord, for we shall see that not the least thing which we do or experience will be without a distinct relation to these wonderful Ten Words.

Do we indulge our appetites for luxurious food which unfits us for our daily tasks, we are stealing from our friends and associates the companionship and help which it is right to give to them and so are stealing from the Lord. Do we regard only ourselves in what we do and not the good of those who are dependent upon us, we may be disobeying the Commandment, "Thou shalt not kill," by destroying in ourselves the kind affections and generous impulses which should govern our lives. Not a turn can we make without being confronted by the truth of some one of the Commandments to direct us in the way in which we ought to go.

In our homes, in our church relations, in our business relations, the rule of our life should be the Ten Commandments. We should teach our children in their games to be fair, and not to covet what belongs to another; in the school to be fair, and not to cheat for the sake of gaining good marks. And in all of our instruction we should lead them to look to the Lord Jesus Christ for help. Can we do this teaching effectively without having had ourselves a realization of the power which comes from trust in the Lord? No! But it is not always the case that we continue in a consciousness of our dependence on the Lord for the will as well as the power to live in obedience

to the Ten Commandments. Even when we are not fully conscious of this dependence, we should still try to attain such a consciousness and to lead our children in the same path. This can be done only by the most patient and constant efforts, "here a little and there a little," every day and hour of our conscious existence. In Sunday-school the lessons from the Bible should always afford us an opportunity to bring our children face to face with questions of right or wrong, so that we may show them how the deeds and actions of the people about whom we study square with the Ten Commandments. In many instances, of course, the literal narrative in the Bible seems to present conditions which are very far from perfect, and not at all in accordance with the precepts of the Ten Commandments, but in such cases we are privileged to appeal to the internal sense and so present the holy side of the Sacred Scriptures.

As we impress on our children from day to day and from week to week the truth of the Ten Commandments, we must not lose sight of the fact that the shunning of the evils forbidden in the Commandments must be done with the distinct and never-to-be-forgotten idea that these evils are sins against the Lord; that any lower motive or reason will not prepare us for the life of heaven.

We read in "Apocalypse Explained" that:—

> The Lord alone conjoins man to Himself, and not man himself to the Lord, and the Lord conjoins man to Himself by this, that man knows, understands, wills, and does those precepts: when man does them, then there is conjunction; but if he does them not, he ceases to will them, and thence also to understand and know them; for what is it to will, if man does not do, when he can, is it not a nonentity? Hence it follows that conjunction is effected when man does the precepts of the Decalogue. But it was said that the Lord alone conjoins man to Himself, and not man Himself to the Lord, and that conjunction is effected by doing; hence it follows, that the Lord with man does these precepts. (1027.)

In order that this conjunction may be effected, we must act as of ourselves with the freedom of will with which the Lord has endowed us, but must acknowledge the Source of this freedom of will.

We read in the same connection:—

> Wherefore, whilst man conjoins himself to the Lord by the last six precepts, as from himself, then the Lord conjoins Himself to man by the first three precepts, which are, that man acknowledge a God, believe in the Lord, and keep His name holy; the faith of those things is not with man, however he may suppose that it is, unless He abstains from the evils mentioned in the other table, that is, in the last six precepts, as from sins. (1027.)

Are not these living truths, the Ten Commandments, assimilated by us and our children in our spirits as living waters or nourishing drinks are assimilated in our bodies? We voluntarily drink them, but the processes of assimilation are entirely beyond our consciousness. Scientific research shows us that some of the most easily assimilable substances are taken into the blood, the life of man, almost immediately from the mouth; other substances are absorbed from the stomach, and still other from the lower parts of the alimentary canal.

But of all these processes, we are unconscious, and yet they are most necessary in building up our bodies. In the same way the Lord builds up our spiritual organisms in ways of which we are not conscious but which follow our endeavors to obey His Commandments by shunning evils as sins against Him. These truths we must teach our children constantly, insistently, and lovingly. As we read in Isaiah, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." (xxviii. 10.)

The invitation from the Lord in Isaiah is:—

> Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. (ii. 3.)

And the final promise in the Revelation is, "Blessed are they that do His Commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (xxii. 14.)

JOHN DABOLL.

II.

THE chief aim of Sunday-school instruction should be to teach children to behave well during the week.

In order to accomplish this, three things are necessary: first that the Sunday-school teachers should be themselves trying to behave well during the week; and, not only this, but also that they should be trying to behave well as Christians, as followers of the Lord Jesus Christ, by the method which He taught, namely, that of constant, daily repentance, and the instantaneous application of truth to life. The Sunday-school stands for Christian life, which is the following in the footsteps of Christ in the main features of His character and daily practise, in His overcoming of His own temptations, in His childlike dependence on the Father, in His courageous and loving independence of men, in His passion for human service, and in His willingness to be condemned and despised by the world. These are the foundations of Christian character because they are the foundations of the character of Christ; and, if we want to teach our children to be Christians, we must first be in the active endeavor to be Christians ourselves. It is not enough that we should be churchmen, or even New-Churchmen. It is unfortunately only too true that we can be churchmen without being Christians; for, in the truest sense of the word, the only Christians are those who understand, love, and practise the spirit of Christ, and are in the active endeavor to make His character their own.

The second requirement necessary to teach children how to behave well during the week is for the teachers, while gaining and retaining the confidence of the children, to keep in intelligent and sympathetic communication with their parents. If the Sunday-school is to be anything more than a means of implanting external facts and principles in the minds of the children, if it is to teach them the spirit of Christian conduct in their daily lives, it is necessary that the teachers should have the

cooperation of the parents at home. Especially with younger children, the period of a whole week between successive Sundays is so long that it is very difficult for them to maintain a continuous interest, from Sunday to Sunday, in the subjects of their lessons. Moreover, the application of the lesson to life cannot be fully taught in the Sunday-school, but must devolve in large measure upon the mother or father at home. Unless such cooperation with the parents can be secured and maintained, the teaching in the Sunday-school is likely to be lacking in practical interest, and to fail in teaching the living spirit of the Christian life. If the Sunday-school teacher is to do his work really well, he must therefore take quite as great an interest in cultivating friendly and confidential relations with the parents of the children as he does in teaching the children themselves; and he will find that his interest in the parents will have the effect of more than doubling his interest in the children, and thus increasing his efficiency as a teacher.

The third requirement in teaching children to behave well during the week is that parents should take the same interest in cooperating with the teachers that teachers do in cooperating with the parents. In the case, for instance, of a class of little children who are required to learn a verse of Scripture during the week, if the child learns his verse on Monday or Tuesday, the chances are that he will have forgotten it by the following Sunday. It will only be a matter of memory, and, even as such, the lesson is likely to fail unless the child is reminded of his verse at home from day to day. The most valuable and delicate part of the Sunday-school teacher's task is to make plain to the children the meaning of their lesson as a help to obedience, truthfulness and unselfishness in their own little lives. This can be done lovingly and successfully, provided that the teacher himself is engaged in the same effort in his own life. The warmth of loving sympathy and sincerity combined makes such teaching possible, and will result in the child's leaving Sunday-school with the determination to amend his faults and to do better during the coming week than in the week before. But it

is essential that he should find at least one of his parents wisely and lovingly interested in the carrying out of his purpose, wisely in that she will call the faults by their right names without any attempt to excuse or cover them up, lovingly in that she will stand close to the little one with warm encouragement in his effort to do right.

There is nothing that keeps the conscience more wholesomely alive and that keeps our sense of sin more normal and helpful than the habit of taking account of our moral and spiritual indebtedness from time to time. This habit constitutes the spiritual or moral honesty which removes all temptation to morbid introspection or sentimentality, and it can be gradually and happily taught even to very young children. Ten minutes, or a quarter of an hour, after the child has gone to bed and is settling down for the night is the most valuable opportunity of all for a quiet review of the day according to the standard suggested by the lesson of the week. At this time the substance of the lesson can be repeated in a few minutes, failures and delinquencies can be confessed, and the warmth of the heavenly Father's love encircling the child in his innocence seems very near to both; moreover, if the mother is acknowledging in her own heart her own sins against the Lord, she will be used as a divinely appointed instrument to lead her child nearer to their common Father. But this teaching must be gentle and quiet, —very quiet. Not only should the light be turned down and voices be lowered to make it a true, quiet time in outward ways, but the noisy clamorings of the heart should be left outside the bedroom; this quiet time spent in communing with the innocence of childhood should be a sacred time in the parent's life. She or he, as the case may be, the mother or the father, may gain quite as much as the child in these moments of consecration to the heavenly Father's will.

This is the association which the child needs to form with his lessons in the Sunday-school; and, if he could go back to Sunday-school with his lesson learned and lived at home, surrounded by the atmosphere of the same effort in the family life,

then the Sunday-school would be alive and interesting to him as it had never been before. The Sunday-school needs the family and the family needs the Sunday-school.

To sum up what I have to say on this most interesting and vital subject: first let us realize that to train children in the principles of a Christian life we must ourselves be Christians in the sense of being — in spite of all our faults, mistakes and failures — humble followers of the Lord Jesus Christ, striving after a life of strong and gentle unworldliness and independence of men, of loving human service, and of absolute dependence on the Father. Secondly, if we want to teach our children on Sundays in the principles of such a life, we must try to secure the cooperation of their parents at home during the week; and, thirdly, as parents, we must utilize the lessons of the Sunday-school by teaching our children to apply them in the conduct of their lives. The family needs the Sunday-school and the Sunday-school needs the family.

ARTHUR A. CAREY.

THE SPIRIT OF THE AGE AND WHAT IT LACKS.

We are living in an age of free thought. Men's minds are no longer under the domination of the ignorance and blind faith of the past. An unconscious influx of new light from the unseen world has been slowly leading them away from all this to a state of greater freedom of thought. The result of this new freedom is that many have turned away from the church; turned away from a blind belief in her ancient creeds, her antiquated philosophy of life, and have turned to the light of advancing science and to the natural reason for guidance. These two influences now largely supplant divine revelation. Men now demand for everything a scientific proof based on the evidences of the unenlightened reason. Even spiritual truths must be proved in this way. Men are even laying impious hands on the Word of God and saying: "This verse is an interpolation, this book is out of place, these miracles are mere fiction, the Bible is a good book but not divine." The result is that many now substitute for a true religious belief based on the Word a doctrine of refined selfishness, a doctrine which says: "Love your neighbor so that he will love you. Live peaceably with all men so that you yourself may have peace." And finally this same selfish natural reason, failing to find a scientific proof of immortality, now has little or no interest in the question. Rather, it says: "Get the most out of this life, no matter what it costs. Be successful! Eat, drink, and be merry, for death ends all."

Such are the views of life held by very many in this age of free thought. And we can see how they represent the extreme reaction against the past dogmatism of the church. Yet we can as easily see, besides, how they are also the real views of life which men's unregenerated reason has been secretly cher-

ishing all the while during the past age of ecclesiastical dominion. The present freedom of the times has brought them out more fully than ever before in the Christian age; for now men no longer fear social ostracism or the excommunication of the church.

One of the effects of the prevalence of these false views of life is the present-day industrial and religious unrest. These perverted views are beginning to show themselves in concrete, tangible forms before the very senses of men. The principle that death ends all; therefore get the most out of life at any cost, pervades the industrial life of the times. It is creating the self-interested industrial combinations which are rising on all sides. It is one of the causes lying at the bottom of the contentions between labor and capital. Its spirit creates graft, bribery and many forms of dishonesty in business.

And the false view that the Bible can show no evidences of its divinity has thrown the religious world into a state of skepticism and disquietude in which it is unable to cope with the spiritual problems of the present age. So, too, other false views of life are showing themselves in our newspaper accounts of murders, wars, and divorces.

All this is providentially permitted; for the effect of these concrete expressions of evil is, that men to-day are beginning to look around for the meaning and cure of these things. The advocates of Socialism, Single Tax, Free Trade are all working for the solution of the industrial problems of the age. Stricter civil laws are being passed to suppress bribery, graft, and too easy divorce. Peace conferences are doing their best to urge nations to disarm and to lead them to a better mutual understanding and permanent union. In the field of religion the more advanced theologians are now emphasizing so-called "dynamic" Christianity, the Christianity which turns to the example of the Christ for its inspiration and motive force. And finally the Christian Science and New Thought movements, each in its own way, is attempting to solve men's spiritual problems, to supply a philosophy of life, and to draw men away from their gross materialism.

All this effort is a hopeful sign. Yet in the last analysis we can see that the effect of these reformatory efforts can only be a superficial and transitory relief. And why? Because the reformers are working with partial truths, partial remedies. They do not make the sinfulness in human hearts, the one great cause of all unrest, the central point of attack. What they need and what this age needs most is more truth, more light from above which will reveal the wickedness in the human soul, the selfishness which blinds the natural reason, and which will lift up men's eyes to the hills from whence cometh their help. Until men are ready to say with the prodigal son of old: "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son," they can never be lifted out of their present evils.

The whole situation, then, seems to be this: Men have revolted against past restraint. In trying to lead themselves they have spiritually lost their way. The world is therefore in a state of industrial and religious disquiet. And reformers have failed to find a real relief for these conditions.

What is to be done? Where lies the hope of men to-day? We answer that, as in all the great spiritual crises in human history, it lies in a new revelation of truth. To-day it lies in the truths of the second coming of the Lord. The first coming brought, as far as men saw, only the tangible, personal influence of a Saviour who did "many mighty works"; who lived a perfect life, "who spake as never man spake," who was transfigured, crucified, and rose again. The second coming, however, now removes the veil cast over His life. It interprets the first coming. It now permits those who will to look behind those mighty works, that perfect life, that transfigured, crucified, resurrected Christ, to see what? The great truth of the divinity of the Lord and the inner wisdom of the Word.

But here some ask, How can this truth of the divinity of the Lord and of the inner sense of the Scriptures be the hope of men to-day? Are these doctrines anything more than abstract theological theories? The answer is: these great truths will

be to men what they make them to be. These truths may lie around in their memories idle like the laborers in the market-place waiting to be hired, or they may be doing good service in the souls of men by purifying them from sin. In any case, the number of practical implications in these two doctrines is infinite. Think of the doctrine of the Divine Humanity. This doctrine says that the one God Himself came into the world to save men; that He came into a human form like our own and there felt every selfish love which any heart can ever experience. It says that He felt the very selfish loves which now are at the bottom of the present-day disorder in the world; that He felt the love to trust to one's own selfish reason for guidance, the love to be dishonest, to be discontented with one's lot, to live for this life only, to hate others, to cherish feelings of murder, revenge, impurity. And it says that in the problems which He faced He felt all these loves, struggled with them, laid hold on them and cast them out so that now He can say to us: "I have all power in heaven and on earth"; "because I live ye shall live also," meaning that those to-day who will may follow in His footsteps. Does this doctrine of the divine humanity now seem unpractical? Is it a thing distant from the sin-stained lives of men to-day? Rather, are not its great truths able to come to men in a personal way and say: "You are sinning against God and your fellow-man in living this selfish life. The Lord is waiting to come into your soul. He alone can purify it. Will you let Him in?"

Moreover, does not this doctrine supply just the divine ideal of manhood which the world most needs? Does it not give an ideal which, if followed, will quiet men's feverish, selfish strivings; an ideal which will ever encourage men to "seek first the kingdom of God and His righteousness" because He did?

But there is another great truth which the second coming brings to men to-day. That truth is that the Word of God is divine; that it is inmostly the Lord Himself, and therefore a perfect guide book of life for angels and men. Moreover, this doctrine of the Scriptures lights up the histories, parables, and

prophesies of the Word and shows how they, indeed, contain things concerning the divine life of the Lord, how they contain a perfect analysis of every sin, a perfect story of true spiritual growth, and finally how they contain all the divine comfort and encouragement which any disheartened soul could ever want. Surely in such a book as this must lie the hope of men to-day!

The second coming, too, brings to men a divinely-given philosophy of the universe; a philosophy which lays before those who will read, the wonders of the spiritual world, the laws which link this world to the other and to the Lord Himself; a philosophy which throws a divine light on every subject of human interest.

Surely when we think of these beautiful truths of the Lord's New Church, and when we think of the night of darkness and doubt around us, we can only say of this Church what Phillips Brooks said of Bethlehem, the town of the Nativity:—

> The hopes and fears of all the years
> Are met in thee to-night.

WARREN GODDARD, JR.

THE PRACTICAL PROBLEMS OF MARRIAGE AND DIVORCE.*

THE practical problems of marriage and divorce all spring from the diversities and short-comings of human nature, and not from the marriage relation or the institution of marriage as such.

The normal and ideal marriage should, according to Swedenborg, be a perpetual honeymoon growing ever richer, more harmonious and more complete with the lapse of time.

In actual life and under average conditions this ideal is not fully realized; nevertheless there is enough experience to justify this conception of marriage and to furnish a solid basis of fact for Swedenborg's doctrine.

There are many reasons why marriage is so often more or less a failure. In the first place, the true conception of marriage is very generally lacking, and this imposes upon us as New-Church ministers and teachers a grave responsibility and the imperative duty of teaching our doctrine of marriage more widely and systematically.

In the second place, the motives which lead to marriage are very various, not to say in many instances wrong. When marriage is entered upon for any other reason than mutual love with the desire and purpose to fulfil all its obligations and realize all its possibilities, it is apt to result in disappointment and in all sorts of trouble. But even with the best of motives and the largest human intelligence, the differences of individuals are such that constant efforts to be patient, tolerant, considerate, sympathetic and generous are required to make the ways of love smooth and triumphant. The individual short-comings, defects and perversities are so various that marriage inevitably brings more or less disillusion and disappointment. Unsus-

*Paper read before ministers of Massachusetts Association.

pected bodily deformities and infirmities come to light, objectionable habits, offensive traits of temper and disposition, divergent tastes and sentiments, conflicting views and opinions, irreconcilable likes and dislikes, make their appearance with the growing intimacy of the marriage union. In fact, however, happily mated, each is brought, sooner or later, to the point of saying, in moments of stress, with more or less emphasis, in the language the world's wisdom has coined, "With all thy faults I love thee still." The occasions for this sentiment are inevitable. Its unceasing influence and control is necessary for conjugial progress and happiness in every case.

It is the minister's privilege, as representative of the church and as interpreter of the Lord's divine love and wisdom, to keep in sympathetic relations with all such conditions, and to be ever ready with his council and influence to give needed help.

But in the third place, there are, apparently, for whatever reasons, cases where both parties feel and recognize their marriage to be a hopeless, miserable, and progressively exasperating failure. The failure may take various forms: for example, barrenness, the appearance of some incurable disease or bodily infirmity, vicious habits established beyond control, abnormalities of mental and moral constitution, irreconcilable differences of temperament and disposition, growing incompatibilities and antipathies. Any or all, or any combination of these conditions may enter into a given case to constitute the failure.

Now, here, the practical question for us is, how far shall we allow such considerations to defeat the purposes of marriage, and to become grounds for separation of the married partners. By what principles shall we regulate our actions, our influence and our advice?

Plainly, we must as Christians obey the Christian law, and as New-Churchmen, we must interpret this law and also the facts in a given case, in the light of the doctrines of the New Jerusalem. We must also have due regard to the civil laws of the land. Furthermore, we must, in the end, consider each

case on its own merits, and recognize the fact that marriage is a personal matter and that its existence as a religious and civil institution is primarily for the sake of the parties directly concerned. We must hold in accordance with our doctrines that marriage is a spiritual union, but we must, as practical men, consider the fact that the kind and degree of spiritual union is determined in every case by the spiritual states of the parties.

Marriage in its simplest form is cohabitation consequent upon sexual attraction and mutual agreement. Sexual attraction and the resulting mutual agreement to perpetuate the relation, constitute the conditions which lift cohabitation from the merely animal level to the plane of human, rational and spiritual life. Even the bare fact of cohabitation as well as sexual attraction is different in the case of human beings from what it is with mere animals by virtue of the added characters of æsthetic, moral, intellectual and spiritual interests. These imply a higher order of constitution which serves as an organism for receiving a more complete influx of the divine life. Marriage love, therefore, according to our doctrines, is a distinct form or quality of life which is received into the organism provided by the sexual union of man and woman. Like all other forms of life, it has its degrees, and these are determined by the development of the recipient organism.

Sexual intercourse, consequent merely upon momentary passion apart from the peculiar personal attraction we call "being in love," and the mutual agreement expressed and implied in "love tokens" and "marriage vows," lacks the accompaniments of æsthetic, moral and spiritual interests which raise the act above the animal level and make it truly an act of marriage. Apart from these accompaniments, sexual intercourse is a degrading act of sensual indulgence and prostitution, both in the case of the man and in the case of the woman. Therefore, it is positively and directly forbidden by the Word of God and especially by the divine law of marriage.

In view of this nature of the sexual relation and of marriage, any two persons of the opposite sex within the limits prescribed

by nature and common sense, are competent by mutual agreement without other formality, to live together as husband and wife, and such a union would be true marriage in the Lord's sight in so far as the pair lived in love and in the faithful performance of their respective duties. So far, the relation is a purely personal one. It continues while love lasts, and may be dissolved by mutual agreement when love ceases. But even so, this purely personal relation which, in its essence is mutual love and is wholly determined in the abstract by the mutual attitude and agreement of the parties, has certain practical consequences. The mere fact of man and woman living together as husband and wife has spiritual, moral, and social bearings involving obligations which must be either recognized and fulfilled, or ignored and avoided.

Under these circumstances, the decencies of life and precautions against imposture lead to certain forms of social recognition and endorsement. It is true that such forms vary in different countries and in different ages of the world, but some such form is a universal factor in establishing the marriage relation. No doubt the marriage is valid in all essential respects when it is the bare fact of living together indefinitely in the bond of sexual love without any formal agreement whatsoever, and without any recognition of practical consequences, or of any relations other than the purely personal ones between the parties directly concerned. No ecclesiastical or civil institution can touch such a union so long as the union itself is only in question.

But this is a very abstract way of taking marriage. Practically and actually, there are consequences and relations inseparable from its existence in any concrete case. Among the consequences always involved we must reckon the birth of children as of fundamental importance. The mere fact that sexual intercourse under ordinary conditions involves childbirth, gives it a moral character which should enter into its purpose and into the mutual agreement upon which the act is consequent. In so far as this outcome is not contemplated

and provided for, the act is immoral as well is spiritually degrading. This obligation to include in the purpose of marriage the natural consequence of child-birth involves also provision for the child's welfare which cannot be safely left altogether to the good pleasure and the arbitrary judgment of the parents. Therefore the state representing the interests of the community steps in to make laws and regulations whereby the rights and privileges of the child as a member of the social body are defined and made secure. Moreover, the interests of parents, brothers and sisters, friends, and the community generally are such that the state is called upon to enforce certain requirements, and to control within certain limits the behavior and mutual relations of the parties.

Marriage, then, although essentially a personal relation, has its actual existence in a social and spiritual context which is a normal, if not necessary, part of its constitution, and in every case of well-considered marriage, this context is duly regarded. The authority of the state is sought and obtained in the form of a license. The sanction of the church is secured by the religious ceremony. The interests of relatives and friends are recognized by the wedding assembly.

It is at this point that the minister incurs his most direct and definite responsibility. When he is asked to marry a couple, he must choose between acting as the mere servant of the parties in question to perform the religious rite at their bidding, and acting as the accredited representative of his church, and under its constitution and laws. He may ignore all inquiry and investigation into the nature of the case, and perform the ceremony without assuming any responsibility in the matter, leaving all the responsibility with the parties concerned, and justifying his course by the reflection that the marriage would be equally valid in the eyes of the law without the sanction of the church, if performed by a magistrate, and even if the authority of the state were withheld; the personal relation between the parties would not be effected in the least. So that if the persons really loved each other and continued to live thenceforward

in the faithful performance of their respective duties, the marriage would be to all intents and purposes valid so far as concerned the personal and spiritual relation. Waiving the question as to the correctness and completeness of this theory of marriage, it is plain that the minister, in indulging such reflections, is forgetting his proper character and function. The authority to perform the marriage rite does not inhere in his character as a person, but in his character as a representative of the church. As a faithful and responsible agent and representative of the church, therefore, he must see to it that his act expresses the will of the church, and is done in accordance with its requirements. On this point there is no uncertainty or obscurity. The practical problem in the case arises when it is necessary to decide how far the minister shall use his own discretion in difficult and doubtful cases.

Let us pause here for a moment and take a glance at the general situation. It is obvious that the church is directly concerned with the problems of marriage and divorce only by virtue of the fact that it is called upon by the parties to the marriage contract for religious sanction. With divorce directly, the church has nothing to do. So far as ministers are concerned, the office of the church is limited exclusively to the performance of the marriage ceremony. The only question which we as ministers are entitled to ask the applicants is, Are they in the position to go through the ceremony in accordance with our requirements? If so, then we proceed. If not, then and there our authority ceases, and we must stay the performance. But what are the requirements to be met and what are the disabilities which may affect the applicants? Assuming that the license has been procured and presented, and the authority of the state thereby conferred, the only questions of a formal kind which could further arise are those as to conformity with Christian law and doctrine. I attempted to show in a former paper that in Christian doctrine there is no authority given directly to the church to divorce a married pair. As a matter of fact, those among us who seek divorce do not apply to the

church, but to the state, but in no case does either the church or the state require divorce. The church has directly nothing to do with it, and all the state does is to define and enforce the conditions under which divorce can be granted when desired. In other words, divorce originates with the married partners and not with either church or state. For instance, neither church nor state requires a man to divorce an adulterous wife, or *vice versa*.

The Christian law does, however, impose one duty upon its ministers by the requirement that they shall not solemnize an adulterous union, and this requirement is implied in the law, "whosoever shall put away his wife except it be for adultery, and shall marry another, doth commit adultery." Now as adultery is forbidden, such remarriage is also forbidden, and the minister's duty is plain. He must refuse to remarry under such circumstances. This is the only point at which the functions of the church touch the question of divorce at all, except in an advisory capacity. It can give or withhold its sanction of the marriage, and one ground for withholding it may be the character of the divorce.

If the divorce was obtained upon any other ground than that of adultery, then the remarriage would be adultery and therefore forbidden, but if the divorce was for adultery, then the remarriage would not be adultery, but it might be disallowable for other reasons.

In the absence of any specific limitations in the letter of Scripture of divorce or remarriage in this case, we may assume that whatever the grounds for such limitations they are not spiritual, but moral, and of these the church must judge to the best of its wisdom.

So far our course is sufficiently clear and definite, but now we must observe that the only positive and definite restriction of remarriage or divorce is that, except in the one case, remarriage after divorce is adultery. This restriction applies directly to remarriage and not to divorce. So far as the letter of the Christian law goes, divorce is nowhere either allowed or pro-

hibited absolutely. In the beginning men did not put away their wives, but for hardness of heart Moses permitted it, and presumably for hardness of heart the Lord now permits it. At any rate, He does not directly and totally abrogate the Mosaic law, but limits Himself to the one restriction of remarriage as if this were sufficient to teach and declare the true nature of the marriage relation.

So far, then, as this restriction is concerned, it leaves the parties free to seek divorce for any reason which seems to them sufficient, and it leaves the state free to grant divorce for any reason which seems to it good: and with this the church is not directly concerned. It is concerned directly only with the remarriage of the divorced and its only definite duty here is to withhold its sanction in the prohibited case. But this brings us to the special difficulties of the minister's position.

Parties, one or both, divorced on various grounds, will come to him to marry them. If he refuses, they will go off to another minister or to a magistrate, and his refusal will have no effect except to clear him of any implication in the marriage. If he marries them without question on the authority of the state as evidenced by the license, he runs the risk of performing the ceremony without the authority of his church and in violation of its law.

If he attempts, conscientiously, to keep within the Christian law, and inquires into the grounds of the divorce, he is confronted with the difficulty of distinguishing in a given case, between the ostensible and the real ground. For example, the ostensible ground might be desertion, and the real ground adultery, in which case the marriage, of the innocent party at least, would not be adultery, and so would not be prohibited on that ground. On the other hand, the ostensible ground might be adultery and the real ground incompatibility, or merely the desire to be free and make a new venture. In this case the remarriage would be adultery, and so forbidden. I suppose that this situation presents the most perplexing and the most serious of all the practical problems which our subject gives

rise to. The difficulty, not to say impossibility, of deciding each case correctly on its merits, renders the minister's course in any given case uncertain, and yet his responsibility in the matter requires that he make the most of his opportunities to obtain all needful information. He may consult the court proceedings; he may question the parties directly, and may receive the statements of competent witnesses. When he has done all this as completely as the circumstances permit, and finds that adultery is not involved, then his duty and his function cease. He must refuse to perform the ceremony. If he finds that adultery is involved, then he is free to choose his course on ordinary practical and moral grounds So far, the ecclesiastical law of the case, and here we as ministers of the church would prefer to leave it, but we must recognize the fact that the marriage relation is not entirely, perhaps we may say not at all, under the control of ecclesiastical law, nor is the public sanction of marriage entirely dependant upon the sanction of the church. The parties themselves and the state together may take the matter into their own hands and leave the church quite to one side.

But apart from these considerations, we seem bound as men and as members of society, as friends and relatives, to regard marriage also from the point of view of ordinary human interests and as a purely personal relation. Granted that the public as represented by both church and state have an interest in marriage, and on the basis of this interest have a right to impose certain requirements, still the precise requirements to be enforced either in general or in particular, must depend ultimately upon the nature of the personal relation. So the question of the adaptation of the laws, whether ecclesiastical or civil, must inevitably arise. In view of this question, we may well consider whether the letter of the law is an adequate guide in every case; whether, for instance, remarriage is always and necessarily, except in the one case, adultery; in other words, whether the second of two marriage ceremonies does necessarily, with the one exception, sanction an adulterous union.

We may even raise the prior question, whether the first ceremony always sanctions a true marriage. In other words, may we not, in a given case, appeal from the letter to the spirit and regard both marriage and adultery not as merely outward ceremony and act, but as spiritual states or events?

In spite of the vagueness and uncertainty of identifying the state of true marriage or the state of adultery, and in spite of the practical necessity of having some rule based upon external fact by which to regulate actual conduct, the truth compels us to recognize that marriage and adultery are essentially things of the spirit, and justice demands in possible cases that we should act on this consideration. It might be, in a given case, that there was no true marriage and that the divorce merely annulled an empty form, in which case remarriage would not be adultery in any proper sense.

But I can see no rule to guide us in such cases. The distinctions, clear enough in the abstract, become utterly impossible in the concrete. It seems to me, therefore, clear that we are left with only one certain and positive duty, and that is, to withhold the sanction of the church in the cases above defined. If we assume the responsibility in a given case, of going into the merits of the case, the responsibility is a personal one, and does not involve the authority of the church.

We are, of course, still free to counsel individuals, and to influence legislation. We can insist upon the importance of the fact that marriage is a spiritual relation, and point out that the nature of the relation is not always apparent to the parties concerned. It may exist under circumstances of great personal discomfort and conflict. It may, on the other hand, be absent in cases of great personal satisfaction and external harmony. We should urge, in every case, absolute faithfulness to the love tokens of courtship and to the marriage vows with an unwavering desire to realize the spiritual union which the institution of marriage contemplates.

As ministers we have a duty in doing our part towards enlightening and moulding public opinion in conformity with our

ideals and teachings. We should also take our own part in the making of laws which will control the marital relations of men and women in accordance with the highest public welfare and the greatest individual happiness.

We should, here and now, come to some agreement as to whether we will favor liberal or rigid divorce laws, and whether we will remarry divorced parties or not. I propose that we refuse sanction of the church to divorced parties with the possible exception of the innocent party where the ground has been adultery. It seems to me that this course is within the letter of the Christian law, and in the line of both spiritual and worldly wisdom.

LEWIS F. HITE.

THE LIGHT OF THE WORLD.

HOLMAN HUNT'S name figures among the great painters of Biblical subjects. His pictures will find an abiding place among the treasures of art which this age will bequeath to future generations. He spent years in the Holy Land to study the aspects and colorings of its mountains and valleys and the appearance of its inhabitants as a preparation for the series of scenes in the life of the Lord, which he has depicted with such wonderful insight and power. While standing before the picture which is well known under the name of "The Light of the World," and under the spell of its emotional beauty, the thought struck me how rich it would be in correspondential comparisons, and how the thought about the light of the world should lead those who meditate at all about spiritual things to let their minds dwell upon the light which is not of the world — the spiritual light.

Nobody can say whether the artist had or had not any thought of representing in his "The Light of the World" a great spiritual reality. But we do know that now and then men arise outside of our own community who see deeper than others and who are gifted with a perception of things which do not belong to this world. Such men are rare, but they have existed and do exist. This fact of a more abundant influx rests between a man and his God. Men on earth do not know to whom a keener insight has been given, for appearances are deceptive. Standing, as I had often done before, in front of the picture, the thought came to me that I would like to write a paper in which I could deal with the correspondence between natural and spiritual light, for it is light which pervades both the natural and the spiritual world, and it is light which makes them both beauteous and delightful.

The first words of the Lord which are recorded in the Word have reference to light. "Let there be light" was, and still is, the divine fiat. We are told in the "Arcana": —

When man is being conceived anew, he first begins to know that his goods are not goods, and when he comes more to the light he begins to know that the Lord exists, and that the Lord is good itself and truth itself. (20.)

That is the meaning of, "Let there be light."

Holman Hunt's picture, "The Light of the World," contains only one figure — that of the Lord Jesus Christ. He stands clad in a long flowing robe before a closed door. It is night, but a few stars are sparkling in the sombre azure of the eastern sky. The Lord's face and figure stand out distinctly in the surrounding darkness. The facial expression is peaceful, but very earnest. The eyes are turned wistfully towards the door, as if He longed for it to be opened. One hand is raised, as if in the act of making His presence known by knocking, thus vividly recalling His own words, "Behold, I stand at the door, and knock." A bright halo surrounds the Lord's head. From it and from the lantern which He carries in His hand streams a gentle light — the only source of illumination of the picture. The light reveals the fact that the door has not been opened for a long time. It is thickly overgrown with creeping plants, which reach up to the very lintel, and the lower portion is entirely covered with dense undergrowth. The different shades of the stems and leaves seem to indicate that more than one season's growth is obstructing the opening of the door.

It is hardly necessary to enter into the details of the mental picture which Holman Hunt has tried to awaken by his artistic skill. The emblematic character is so perfect, representing the Lord in His sacred mission, as sending the healing rays of His light into the human heart, and man's resistance. Men's hearts and minds are tightly closed and the Divine Visitor is left standing outside. As the picture suggests, the door must be opened from within. Even the Lord, who always respects human freedom, cannot by force remove the rank vegetation of evil which makes the opening from without impossible. Man must be willing, man must cooperate with the Lord; then the door is opened from within and "the light of the world" can flow in.

But does the suggestive value of the picture end here? Many

people who have seen it and who have meditated upon this wonderful production of the artist's brush must have had further thoughts raised in their minds, and particularly we in the New Church should widen our conceptions and ascend from the view of a beautiful painting to the vista of spiritual things to which these considerations lead us. The Lord Jesus Christ is "the Light of the world." All light, or in other words, all truth or all wisdom streams from Him. Without Him the world is in utter darkness. The light first streams into the realm of spirit, then derivatively into the realm of nature. But light in its origin is inseparably connected with heat, or, what is the same, wisdom flows from love. Hence we read in "The Divine Love and Wisdom": —

If you gather together all things that you are acquainted with, and consider them attentively, and if in some elevation of spirit you search for the universal of them all, you cannot conclude otherwise than that it is Love and Wisdom. For these two are the essentials of all things of man's life. (28.)

All light in heaven and on earth emanates from the sun — spiritual light from the spiritual sun, which is intensely alive; natural light from the natural sun, which is dead. These two suns — the sun of the spiritual world and the sun of the natural world — have nothing in common, but are linked together by correspondence. Thus we read again in "The Divine Love and Wisdom": —

There are two worlds, the spiritual and the natural, and the spiritual world does not share in anything from the natural, nor the natural from the spiritual. They are totally distinct and only communicate by correspondences. (83.)

When Swedenborg's spiritual sight was opened he was permitted to see the spiritual sun. He writes: —

It was seen by me, and appeared of the same size as the sun of the natural world, but with a redder glow. (85.)

We are further taught that: —

All creative acts proceed from the heat and light of the spiritual sun, none through the natural sun. The dead sun itself was created through the living sun by the Lord. (164.)

The sun signifies the Lord in reference to love, and, therefore, love to the Lord. But Swedenborg warns us not to construe this into an opinion that the Lord is the sun of the spiritual world. He says: —

> That sun is not the Lord Himself, but from the Lord. It is the Divine Love and the Divine Wisdom proceeding from Him which are seen as a sun in that world. (86.)
>
> God Himself is a Man. The first proceeding of His Love and Wisdom is that spiritual fiery thing which appears before the angels as a sun. (97.)

Much of the mundane science of the present day would approach nearer to the truth and would, therefore, have more convincing power upon men if it accepted as an undeniable fact this teaching of Swedenborg — that nature is dead and that from a dead thing no life can ever flow; that, therefore, all life is spiritual in its origin. This deadness of nature is again very clearly stated in "The Divine Love and Wisdom," 157: —

> The sun of the natural world is pure fire and therefore dead, and nature because it derives its origin from that sun is dead.

The statement that the light of the world and nature are dead must not be misunderstood. It does not detract from the glorious beauties and charms of nature. Men ought to be impressed with the gorgeous tints of the sunset, with the grace of peaceful animal life, with the flower and the mountain rill. The pulse of life is throbbing throughout all nature, but it is life flowing from spiritual sources, not life self-existent or self-productive or self-derived. It is, therefore, strictly speaking, only an outward expression which appears like life, but, absolutely speaking, is not life.

Every now and then the scientific world is flaming up into enthusiasm on the imaginary discovery of self-initiated life in globules or crystals or spheroids, only to become despondent again when further research shows that it was not life, but chemical reaction or biological resemblance which was seen. This will go on until the world accepts Swedenborg's statements — that the light of the world is dead and that no life can ever

originate from what is dead. All life is centred in the Lord and streams from the living spiritual sun into the natural sun. By means of the latter it acts in this world. Pure fire can have no life of its own, nor can it initiate or propagate life. Every attempt, therefore, to create life independent from its divine source must forever remain utterly futile. There is an interesting statement about the sun of the world in Swedenborg's "Intercourse of the Soul and the Body":—

> That the sun of nature and its worlds is pure fire all its effects clearly show, as the concentration of its rays into a focus by optical instruments from which proceeds fire, burning with vehemence and also flame, the nature of its heat which is similar to heat from elementary fire, the graduation of that heat according to its angle of incidence, whence are the varieties of climate and also the four seasons of the year, besides many things from which reason by the senses of the body may confirm the truth, that the sun of the natural world is wholly fire, and also that it is fire in its purity itself. (9.)

Many who attribute all effects on earth solely to the light of the world and who set aside the study of spiritual causes as superfluous and unable to explain natural phenomena will doubt the statement that the sun of this world is a mass of pure fire altogether devoid of life. It is, therefore, interesting to note how the trend of recent investigations on solar physics is in favor of Swedenborg's revelations and, therefore, approaches the truth. Readers of Swedenborg's philosophical works, which were written before his illumination, know that he had so trained himself in accuracy of observation and closeness of logical reasoning that he forestalled several astronomical and physiological discoveries. Doubted by his contemporaries, they were found true by later ages.

It is also strange that many ancient philosophers came near to the truth, for this glowing ball, which gives light to the world, formed a subject for much study in ancient times. Pythagoras wrote about five hundred and twenty-nine years before Christ that the sun was a ball of fire. Galileo declared in the Sixteenth Century that the sun was a white glowing mass. This was generally believed until Herschel's time. Investigations about

the cause and character of sun spots led him to assert in the Eighteenth Century that the sun was in itself a dark body, that it was surrounded by a luminous envelope called the photosphere, and that sun spots were rents in the photosphere, through which the dark body could be seen. This remained the prevailing opinion for about one hundred and fifty years. Even now scientists are divided on the point, but, as I have said, an approximation towards the truth, as revealed through Swedenborg's being made acquainted with the underlying spiritual facts, is taking place. Some of the foremost astronomers now return to the old teaching that the sun is a fiery orb, or, as they call it, a mass of incandescent vapor. Sun spots are considered by them as depressions in this gaseous incandescent mass.

Spectrum analysis has also confirmed Swedenborg's teaching that the spiritual and the natural are separated by discrete degrees. The spiritual flows by correspondence into the natural but can never become part of it. Consequently the dead natural sun must consist of natural substances. The existence of these, not only in the sun, but also in other celestial bodies, has been made manifest by spectrum analysis, by means of which the presence of many elements, which we know on earth, has been detected in the sun. The knowledges of spiritual causes, from which natural consequences proceed, also proves many accepted astronomical facts as undoubtedly true. The first is the fact that the sun is in the centre of the universe. It was not always so regarded. Appearances overshadowed the truth, and the idea prevailed that the earth formed the centre of the solar system with the sun rotating round it. The effect of this opinion has survived in our every day's language when we speak about the sun's rising and setting. Swedenborg writes about this in "The Divine Love and Wisdom": —

> It is an appearance that the sun is carried every day round the earth, and that every year it proceeds along the ecliptic. So long as this is not confirmed, it is an apparent truth, according to which anyone may think or speak. (108.)

But why must the sun be in the centre of the universe? Be-

cause the spiritual sun represents the Lord, who in the Word is called a Sun and also Fire and Light. By the sun is meant the Lord Himself as to divine love and by light He Himself as to divine wisdom. Hence the Lord is the centre or inmost of the universe, and it follows that the sun in both worlds must be in the centre of everything. We read in "Heaven and Hell": —

> Angels are not constantly in the same state as to love, and so they are not in the same state as to wisdom. . . . Sometimes they are in a state of intense love, sometimes in a state less intense. (155.)

This results in their being in appearance at times nearer, at other times more distant from the Lord. For we read again: —

> Distances in the spiritual world are from no other origin than from difference of state of the interiors. (42.)

How is this spiritual fact expressed in the world? By the astronomical law that all celestial bodies move around the central sun in ellipses, not in circles. The approaching toward the centre or the receding from it is the mundane expression of the variable state of spirits and angels. Their elevation toward the spiritual sun alternates from higher to lower, descending and ascending, similar to the changing distances which the elliptic motion effects in the orbits of the heavenly bodies.

What natural light is we do not know, and scientific names, such as radiant energy and others, do not solve the question. The physical description which has been generally adopted is that light is the agent which, by its action on the retina, excites in us the sensation of vision. Swedenborg tells us in "The Divine Love and Wisdom": —

> It is known that heat and light proceed from the sun and that all things in the universe are recipients of them, and that they grow warm and bright in the degree in which they receive them. So also heat and light proceed from the sun where the Lord is, the heat proceeding from which is love, and the light proceeding from it is wisdom. (363.)

He also tells us: —

> I have often seen that spiritual light. It immensely exceeds natural light in whiteness and also in splendor. (Intercourse of the Soul and the Body, 6.)

The marvellous organ fitted for the reception of light is the eye. The eye, therefore, corresponds to the human intelligence and understanding.

Different theories have been propounded how the light of the world proceeds from the sun to the earth. The one which is now generally accepted is that light proceeds by a wavelike motion of the ether. This view seems also in harmony with the spiritual basis of the motion of light. A wave-motion is a swaying backward and forward or a vibration, and this is the way in which truth affects our intellect, not as an even equal flow, but as an influx stronger and weaker, with intervening intervals. In Swedenborg's theological writings the subject of wave-motion is not often alluded to, but where it is it seems to bear out this theory of light as a vibratory influx. For instance, in "Heaven and Hell" in the chapter on The Speech of Angels, we find: —

> The particulars also of the thought, and hence of the speech of angels, appear when presented to view like a thin, outflowing wave, or atmosphere, in which are innumerable things in their order. (240.)

We also find in the "Arcana": —

> The speech of the angels sometimes appears in the world of spirits like a vibration of light. (1646.)

The undulatory or wave theory of light can also be recognized in the flaming appearance of certain natural phenomena such as the Aurora Borealis or Northern Light.

This streaming of light appears further to be borne out by a statement in the "Doctrine concerning the Holy Scripture," in which a flamelike light is spoken of as follows: —

> That the angels have all their wisdom through the Word, they themselves confess, for so far as they are in the understanding of the Word, they are in light. . . . In the sacred repository in which a copy of the Word is kept the light is flamelike and bright, surpassing every degree of the light which is outside the repository in the heaven. (73.)

Light in the celestial kingdom is flaming, in the spiritual kingdom it is white.

Several other important facts connected with spiritual light

are mentioned in the Writings, and we are justified in drawing conclusions from these respecting the light of the world. So the fact that truth is the form of good, as light is a form of heat. Truth manifested in the life is faith, sincerity, and rectitude — that is, straightness; the effect on earth is that light when unimpeded always travels in straight lines. So all physical appearances, like the aberration of light, the laws of reflection and refraction and polarization rest on a spiritual basis, but it is beyond the scope of this paper to go into these matters.

In "Arcana," 1869, we read: "The rays of internal light are ideas." Consider the flow of ideas in the human mind, how swiftly they come and go and touch different subjects in their course — this is the spiritual basis of the enormous velocity of the light of the world, which travels through space at the rate of one hundred and eighty-six thousand miles a second.

We consider only two more effects of natural light, which bring the underlying spiritual truth vividly home to us. The first is its healing power.

Sunlight is a great healer and protector. All authorities on hygiene have declared that the sun's rays are the best disinfectant. Strong, bright light has a powerful germ-destroying action, equal, if not superior, to the best chemical and other reagents for killing germs and spores. Everything which impedes the free access of light, like narrow streets and high buildings and rooms which have not a sufficiency of light, is a danger to life and tends to shorten it. In this respect light and air are closely related. Every germ which has the potency to spread disease is in its degree an embodiment of hell. Among the men of the Most Ancient Church physical disease and prenatural decay were unknown, because they lived in an atmosphere of love to the Lord and wisdom thence resulting. Light means life, darkness means death. This law pervades all animated nature and finds its expression in the lives of men, of animals, and of plants. The exhilarating and curative power of light rests in its origin — in the boundless power of divine truth, in which the angels are. Swedenborg in "Heaven and Hell," 229,

gives several instances of the power of angels in the spiritual world. In studying the sanitary effects of some forms of light science is, as yet, in its infancy. Developments of which we cannot form an idea are foreshadowed by such effects as the Tinsen light or the Röntgen rays in arresting and combating disease. The Röntgen rays, in particular, seem to run on parallel lines with divine truth. The effect of the operation of divine truth in the soul is not an immediate one. It manifests itself only slowly, and its effects upon the life become apparent only after a time. So the effects of these rays, some of which are very terrible in unskilled hands, do not show themselves immediately; but their influence upon the organism appears often weeks and months after they have been applied. We are reminded of the healing power of light by the words of the Prophet Malachi who wrote: "But unto you that fear My name, shall the Sun of righteousness arise with healing in His wings." . All color is due to the effects of light. In heaven colors most beautiful are seen, more resplendent than any on earth. There are two colors fundamental in the spiritual world — red and white. Red has reference to good and white to truth (Apoc. Revealed, 231). Black, which in reality is the absence of light, originates from hell where all is darkness. One of the most beautiful manifestations of light on earth is in the rainbow. It is the result of the decomposition of the white light of the sun when it is reflected in the drops of rain. This shows us that on earth truth is many sided. The correspondence of the rainbow and its different bands of color is given in the Writings as follows:—

> A rainbow signifies Divine truth in the heavens in its order and hence in its beauty because there are infinite varieties of truth from good in the heavens, and when they are represented by color they present the aspect of a beautiful rainbow. (Apocalypse Explained, 269.)

It must be evident to every one that the thoughts which have engaged our attention only touch the fringe of what we can learn about light. We stand on the threshold. The subject is inexhaustible. Whether we try to approach it from the spiritual

side and try to obtain faint glimpses of its operation in the world of ends and causes, or whether we aim at making progress in the study of the light of the world, avenues for reverent investigation open on every side. The danger which we have to avoid is the thought that anything on the natural side ever flows into the spiritual. All influx is from the spiritual into the natural — there is no reverse action. Studies of this kind will help us to realize the truth which Holman Hunt has with such consummate art and by such depth of feeling put on his canvas — the truth that the only source of light is the Lord Jesus Christ. They will help us to get a clearer idea of the meaning of the words in John's Gospel: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

ROBERT S. FISCHER.

SIXTUS V.

FOUR times in his pages Swedenborg speaks of this pope. No other is so fully named. What is told of him as to his life in the other world is most interesting in itself, as showing what states one may pass through there, but it becomes especially so if we know something of the previous life of such a soul. Now we have the biography of Sixtus written by a competent hand and may draw on it for details of a very remarkable and significant life.

The book before us was written about 1700 by one Gregorio Leti, who was born in Milan, in 1630, travelled about a good deal, and finally settled in Amsterdam, in 1682, and became historian of that city. After the manner of his day he divided his biography of Sixtus into books, of which there are eleven. His work was translated into other languages, and I draw from a translation into English by Farneworth, published in 1766.

Leti says in his title that Sixtus lived "one of the most remarkable and entertaining lives to be met with in ancient or modern history," and he promises to treat of "the state of England, France, Spain, Italy, the Swiss Cantons, Germany, Poland, Russia, Sweden, and the Low Countries at that time," as well as of "St. Peter's, the manner of choosing a pope, the Vatican Library, obelisks, aqueducts, bridges, hospitals, palaces, streets, towns, begun or finished by Sixtus, with curious incidents and anecdotes."

Sixtus was the name taken by our man when he became pope. By some strange blunder Swedenborg's translators changed Sixtus to Sextus, and so it is printed in our books, but Sextus, which means sixth, was never his name. Sixtus was his name, which he took from esteem for a previous pope of that name. Indeed, he was the fifth of the name, or, at least, supposed himself to be; and it was hard to tell who had been pope at times when there were two or more at once.

Felix Paretti, afterward Cardinal Montalto and then Sixtus V., was born an Italian, in 1521. His father was a farm servant, his mother a housemaid. Felix was the oldest of their three children. At four he took smallpox, and, as his parents were too poor to provide a physician or medicine, he was given up, but got well. His father committed some crime and soldiers came after him, which so frightened Felix that he ran to the loft of a ruinous house, fell through the floor, and broke some bones, but he recovered also from this danger. No schooling was given him, and at nine he kept sheep and then swine. One day a Franciscan friar passed along and Felix ran after him and showed him the road to Ascoli, and so moved the friar by his quickness of mind and entreaties for schooling that he took the boy along, and he was made a little lay brother and soon gained the education of the day — mainly Latin. So rapidly did he advance that at fourteen he was admitted to the Franciscan Order. That was in 1535. This was the second year after Henry VIII. separated the Church of England from Rome in consequence of its refusal to annul his first marriage. At that time the Lutheran schism was irrevocably made. Zwingli, leader of the Swiss Reformation, had already sought and been refused close relations with Luther, and had died, in 1531, while Luther lived on until 1546. Calvin was about entering on his career at Geneva. In Scandinavia, in the Netherlands, in France, and even in Italy, the leaven of Protestantism was at work. It was a troublous time for Rome, which was poor and weak.

Felix was ambitious and he was passionate, but he made rather steady progress in one monastery or another of the Franciscans, and he preached his first sermon before an unusually distinguished congregation in 1543, when he was twenty-two. We may note, as a contemporary event, that when Edward VI., of England, died, six years after his father, Henry VIII., and was succeeded by Mary, daughter of Catherine of Aragon, and an ardent Romanist, the Catholic world was transported with joy, and Felix Montalto was called to give an oration at Naples, which added to his growing fame.

About this time he wrote a book of "Instructions for Confessors and Penitents." And soon after he was appointed to represent the work of the Inquisition at Venice, but in that city he was mainly successful in making enemies through his incorruptibility. He punished severely and exerted his power against the rich as freely as against the poor.

Leaving Venice, in 1559, he came to Rome to a higher office in the Inquisition and lived in a humble way upon a small allowance. At one time, however, he served with a legate to Spain. He became a bishop in 1568, but it was of a poor diocese and he continued to live in Rome. Finding him skilful in writing papal bulls and otherwise helpful to him, Pius V. made him a cardinal in 1570, he being then fifty-nine. As he had no property he was given a moderate pension and lived very modestly. It should be remarked here that he was never ashamed of his origin, kept in touch with his poor relatives, and assisted his sister's children according to his means.

We must now glance at the state of things in Rome at this time. It was the most wicked city in Europe. Although the popes were kings of a small territory, yet their revenues came from far and near. A concourse of cardinals and bishops, having nearly no duties, dwelt there in luxury. Embassies were continually arriving with rich gifts. Claiming supremacy still over all the earth, the papacy had its spies everywhere and was intriguing everywhere. Licentiousness prevailed among both clergy and laity. Priests kept mistresses openly. Young men thought nothing of breaking into houses and carrying off women. Assassinations were frequent. Banditti ranged over the country and were protected by the nobles, who needed their services in their constant quarrels with each other. Religious festivals were scenes of drunken rioting and lewdness. The custom of the popes to empty the prisons on their coronation days led all sorts of criminals to go to jail when such a day drew near and then walk forth free from all accusations. There was no justice nor order in Rome. Everybody was false at heart, none more so than the cardinals. This was the state of things when Pius V.

died, in 1572, and the old and weak Gregory XIII. followed him, and died in 1585.

Sixtus was then sixty-four, the strongest man among the cardinals, and yet generally despised for his poverty and lack of political influence. Whatever intrigues went on before and after the death of Gregory, he had no part in them. He kept by himself. He coughed often. He bowed upon a staff. He spoke of himself as done with this world. He treated everybody with respect, which was not reciprocated. His apparent decreptitude led the leading contestants in the conclave to a natural conclusion. Each one would secretly take him as a candidate, win over enough votes to elect him, and then rule through him and prepare the way to succeed him when his evident decline should end in death. When they approached him for this purpose he only coughed the more and said that he could only think of dying. So they brought it about that he was chosen. And the moment that he was chosen he threw his staff away, straightened himself, and took on the air of a Cæsar. One cardinal, helping to put on his pontifical robes, remarked, "The pontificate is a sovereign panacea since it restores youth and health to old, sick cardinals." "So I find it," said Sixtus V.

What did he do? About the usual jail delivery he forbade it and ordered four prisoners to be put to death at the very time of his coronation and close by it. Nobles went to him to get at least their relatives and favorite banditti released. Not one. Nor was there to be longer delay in their trials. In one case a young man had led a young woman astray, but afterward married her. He went to prison, as before explained, in order to go free. Sixtus ordered him tried. Two judges were bribed to set him free. Sixtus revised the finding, had the young man hanged, sentenced one of the judges to be publicly whipped and the other to be banished, and then went on to other cases. He had twelve executioners appointed who went about the city equipped for their work. It had not been regarded as strange in him that even after he became cardinal he continued to hear confessions in a church. It now appeared that he had written

everything down and he had people tried on these confessions, and in many cases put to death. In one such case a young wife had been led astray and had consented to the poisoning of her husband by his rival. She then married him, bore him children, and years afterward confessed to the cardinal. He now took up the case, tried them both, using torture to compel confession, and put both to death, though many interceded for them.

Not to dwell further on these details, he frightened every one into good behavior. The banditti left his domains, women could walk abroad at night, debts were paid, Rome was transformed.

His next business was the accumulation of money, for he had great designs of forcibly extending his sovereignty, especially over Naples. He collected enormous revenues. He squeezed the monasteries. He put on many new taxes. He laid up the money in the castle of St. Angelo. He got much money together at the shrine of Loretto to which it was believed that the Virgin's house at Nazareth was transported by angels in 1294. He found the papal treasury empty and soon had it full and overflowing with a large annual surplus.

To these works he added the beautifying of the city. Where others had failed he succeeded in setting up the obelisk in front of St. Peter's. He did much to give Rome the abundant water supply which it still enjoys. He built hospitals, restored churches, and completed the dome of St. Peter's. It was he who constructed the Vatican Library.

The Franciscan Order was proud of his elevation, and he was indulgent to his own Order, and at one time its chapter came in procession to kiss his feet, whereupon he asked that each one would ask him for a favor. They all did so. One asked power to compel other monks to refrain from insulting him. Another asked for a room in which he might do as he pleased without punishment by the superior. Another asked that he might leave the Order and marry without being condemned. Several asked for rank or wealth. One asked for pure water to be brought to the convent, and he alone had a

wish for anything useful. This Sixtus at once granted, and the rest of the Franciscans were turned out of the palace in disgrace.

When asked to pardon some one he declared that "he was called to the pontificate by God to execute justice and not to grant pardons."

He ordered printed an Italian edition of the Bible, which occasioned great horror in Spain and elsewhere.

Of course, he was always engaged in international matters, dealing courteously with Elizabeth until her slaying of Mary Stuart led him to excommunicate her, to which she replied by excommunicating him—endeavoring to control France, which often defied him; distrusting Spain, his chief ally; and hoping to annex Naples, but entering upon the campaign too late.

His last sickness lasted but a few days and seemed to arise from his overworked brain. He died in 1590, sixty-nine years old. It was said of him that "his head was steel, his heart adamant, his hands iron, and his feet mercury."

So far the Italian Leti. If we turn for a second account to the German Ranke, we find in his "History of the Popes" a wholly similar estimate. Thus he uses the following language:—

> Sixtus was inexorable in individual cases; he adhered to his laws with a rigor that amounted to cruelty, while in framing general rules he was mild, yielding, and placable. He had an energetic, rigorous, and autocratic character, an all-accomplishing energy, an inexorable justice, a severe financial system, a strenuous practical activity, always pressing onwards to his goal.

Ranke regards his accumulations of treasure as almost incomprehensible, but it gave the papacy power.

Bearing in mind these marked characteristics of Sixtus V., we turn to Swedenborg's narratives of him in the spiritual world, and first read a brief mention made in "The Diary," in 1746. We there, under the general subject, "The State of those in Heaven and Hell who are not yet Vastated," find this remark:—

> I saw that Sixtus V. was taken out of hell that he might speak with the pope last deceased, because that pope desired this, but since Sixtus could not remain there, he desired to plunge into hell because above it he came into pain. (5529.)

This shows where Sixtus was before the time of judgment. Again, at a little later time, we read of Sixtus in "The Diary": —

The pontiff lately deceased spoke of Sixtus V. that he wished to see him, and therefore he was sent for from hell where he was, which was not far away and a little to the back toward the north. The last pontiff, being prepared, went to him and recognized him from his picture in the world; but Sixtus V. having scarcely spoken desired to go away and descend to his hell, where he is in charge of those who were there in order to hold in check the wicked crowds of Babylonians and to punish them if they did not keep the laws as laid down. (5833.)

Could anything be more real than this view of Sixtus governing turbulent spirits and compelling them to the obedience of fear? The next mention, also in an unpublished work, is found in the little Treatise on the Judgment which is printed as Part VII., Appendix, of "The Diary": —

I saw Benedict XIV. [who died in 1758, just before this was written] speaking with Sixtus V., who was called from below and descended after the conversation. (The Last Judgment, posthumous, p. 33.)

Sixtus never wasted time, and he apparently had little to say to those who might be curious to see him. The last mention of him by Swedenborg is different and very full and instructive. It occurs in "The Apocalypse Revealed," after the seventeenth chapter, the account of Babylon the great harlot. He says: —

It was granted to speak with the pontiff, Sixtus V. He came from a certain society in the west to the left. He said that he was appointed supreme governor of a society composed of Catholics who excelled others in judgment and industry; and he became their supreme governor for the reason that for a half-year before his death he believed that the vicarship was invented for the sake of dominion, and that the Lord the Saviour, because He is God, is alone to be revered and worshipped, also that the Sacred Scripture is Divine and thus more holy than edicts of the popes. He said that he remained to the close of his life in his belief in those two fundamentals of religion.

He said that their saints were nothing. He wondered when I told him that it was decided in a synod and confirmed by a bull that they were to be invoked.

He said that he continued in the like life of activity as he was in the

world, and that every morning he set before himself nine or ten things which he wished to get done before evening.

I asked whence in so few years he had so great treasure which he laid up in the castle of Angelo. He answered that he wrote with his own hand to the heads of monasteries to send him at pleasure from their wealth as much as they would, because it was for a sacred use, and that, because they feared him, they sent abundantly. And when I said that the treasure still remains, he said, "What use for it now?"

While speaking with him I mentioned that the treasure in Loretto has been greatly increased since his time, and likewise the treasure in some monasteries, especially in Spain, yet not so much now as in former generations. And I added that they keep the money without any useful purpose except to delight themselves in possessing it. And when I mentioned this, I also said that thus they were like the infernal gods, called by the ancients Plutoes. When I named Plutoes, he answered, "Hush, I know it."

He said again that none are admitted into the society over which he presides, but those who excel in good judgment and can receive this, that the Lord alone is the God of heaven and earth and that the Word is holy and Divine; also that he is daily perfecting that society under the auspices of the Lord.

Again he said that he had spoken with so-called saints, but that they become foolish when they hear and believe that they are saints. He also called pontiffs and cardinals stupid, who wished to be adored as Christs, though not in His person, and who do not acknowledge the Word as holy and Divine, according to which alone one must live.

He wishes me to say to those now living that Christ is the God of heaven and earth, and that the Word is holy and Divine, and that the Holy Spirit does not speak by another's mouth, but Satan does, who wishes to be adored as God; and that they who do not give heed to these facts, go stupidly to their like and after a time are cast into hell to those who labor with the phantasy that they are gods, who have no other life than that of a beast.

To which I said, "Perhaps these words are too severe to write," but he answered, "Write them and I will sign them, for they are true." And then he went from me to his society, and signed one copy, and sent it as a bull to other societies given to the same faith. (752.)

Here, then, is our tyrant of severe justice; at first a governor of the wicked, as before, and then coming with those who would follow him into the light, leaving behind all the Babylonian darkness for the brightness of the new day.

THEODORE F. WRIGHT.

AN ALTRUISTIC WORLD.*

THIS volume, bringing to us the latest story of Mr. Howells, consists of two parts. The first part contains a series of letters written by Aristides Homos, an emissary of the Altrurian Commonwealth, who is supposed to have visited the United States during the Summer of 1893 and the Fall and Winter following. They are addressed to a prominent citizen of Altruria. The second part is written by his American wife to an intimate friend in New York after she had taken up her residence in her husband's country and had warmly espoused Altrurian principles and Altrurian ways of life.

In his Introduction the author takes the attitude of an impartial critic, although with evident leanings toward the altruistic views with which the main volume is occupied. As such he claims that many of the defects of our American plutocracy, so earnestly exposed by Mr. Homos, have been greatly modified, if not wholly removed, since the imaginary visit to the United States in 1893. These improvements he cites in brief but interesting detail. On the other hand, he points out some of the illogicalities of the Altrurian life, as it is depicted in the second part of the volume, and refers to it as being "at best the record of desultory and imperfect glimpses of a civilization fundamentally alien to our own."

It will thus be seen that the author ingeniously evades occupying the position of an advocate of the sociological principles which the Altrurian Commonwealth is described as exemplifying, and it will be our endeavor to view his work as that of a faithful scribe rather than an earnest partisan.

The story that runs through the work we leave to unfold itself to the reader. It is sufficient to remark, in passing, that

*"Through the Eye of a Needle." A Romance with an Introduction. By W. D. Howells. New York and London: Harper & Brothers, Publishers. 1907. Price $1.50.

it is thoroughly interesting and is told with the grace and skill which uniformly characterize Mr. Howell's literary work.

But, quite apart from the story, the interest of most of our readers will centre about the picture of Altrurian living which is here offered us, and upon that picture we shall dwell quite exclusively — viewing it as an impersonal sociological study.

The first thing about the life led in Altruria that will impress the reader is the universality of work. There are no "laboring classes," but all work except the children and the infirm. This is obligatory, but the obligation ceases after the forenoon. Those who work in the afternoon do so voluntarily. But with most this part of the day is devoted to recreation. Thus Mrs. Homos writes to her friend: —

> It is no use my explaining again and again that in a country like this where everybody works, nobody *over*works, and that when the few hours of obligatory labor are passed in the mornings, people need not do anything unless they choose. Their working-dresses are very simple, but in all sorts of gay colors, like those you saw in the Greek play at Harvard, with straw hats for the men, and fillets of ribbon for the girls, and sandals for both. I speak of the girls, for most of the married women are at home gardening, or about the household work, but men of every age work in the fields. The earth is dear to them because they get their life from it by labor that is not slavery; they come to love it, every acre, every foot, because they know it from childhood. I have seen old men, very old, pottering about the orchards and meadows during the hours of voluntary work, simply because they could not keep away from the place. (pp. 170, 171.)

It is shown elsewhere that none are forced to do work that they very much dislike, unless it becomes plain that they dislike all work. In such a case the authorities find out something for the idler "that he had better like"— by letting him starve until he is ready to join the others in useful labor.

Of the religious observances of the Altrurians we are told that weddings, christenings, and funerals are always held in the temples, and "the same serious spirit" enters into them all. Religious services occur every day "at the end of the obligatories." "The idea of coming to the temple at the end of the day's labor is to consecrate that day's work." Respecting the funeral services we read: —

As the Altrurians are steadfast believers in immortality, there is a kind of solemn elevation in the funeral ceremonies which I cannot give you a real notion of. It is helped, I think, by the custom of not performing the ceremony over the dead; a brief rite is reserved for the cemetery, where it is wished that the kindred shall not be present, lest they think always of the material body and not of the spiritual body which shall be raised in incorruption.

Very little is said of the Altrurian language, but in one of the letters of Mrs. Homos she speaks of everybody coming as close as they could, on an important occasion, and studying her face when they thought anything important or significant had been said, and then she adds: —

They are very quick at reading faces here; in fact, a great deal of the conversation is carried on in that way . . . and my Altrurian friends knew almost as well as I did when the speakers [who were Americans] came to an interesting point. (p. 142.)

The following statement will also be read with interest: —

People stay at home here a great deal more than with us, though if anyone likes to make a journey or to visit the capitals he is quite free to do it, and those who have some useful or beautiful object in view make the sacrifice, as they feel it, to leave their villages every day and go to the nearest capital to carry on their studies or experiments.

The favorite means of conveyance is by electric van, which any citizen may have on proof of his need of it; and it is comfortable beyond compare. . . . Aristides drives himself, and sometimes we both get out and walk, for there is plenty of time. (pp. 157, 158.)

It requires but a small degree of familiarity with the teachings given us by Swedenborg, respecting the orderly life of the heavenly world, to discern how largely the author has drawn from those teachings in the quotations we have made from his accounts of Altrurian living.

It has its limitations in this respect, however, as — to cite but a single example — may be seen in the statement that "in Altruria the families are generally small, only two or three children at most, so that the parents can devote themselves to them more fully" (p. 162). To say nothing of other and deeper aspects of the subject, it is a well-recognized fact that in orderly,

well-trained households, such as Altruria is supposed to represent, the children of the larger family are quite equal and very frequently superior to those of the smaller one. The whole sphere of the larger family is likewise helpful to the parents in doing their parental work.

But while we would recognize the suggestive value of this interesting volume in furthering studies which are looking to the improvement of society as a whole, we must guard the reader against the idea, which it more or less countenances and inculcates, that a change of outward conditions can introduce one into any genuine realization of a life where all are ready to work, and to work from the love of serving the neighbor — the love of being useful to others.

Before this can be done there must be a personal and voluntary preparation. This preparation must be threefold — a preparation of heart, of intellect, and of life. The altruistic life must be set before the thought, it must be accepted as the ideal of life, and then there must be a practical shunning of the non-altruistic loves which are present with us all. Thus, with the Lord's help, the altruistic disposition is chosen and established.

This is but another form of expressing the truth, so clearly and objectively set forth in the work on "Heaven and Hell," that no heaven can be found without the man until it has a place within him, and that the heavenly environment can only be realized in its fulness and completeness in the heavenly world.

And yet we are taught daily to pray, "Thy kingdom come, Thy will be done, as in heaven, so also upon the earth." This certainly implies that there is to be an earnest seeking, by all who are in the effort to regulate their lives by heavenly truths, after heavenly conditions here and now. But the very fact that this yearning after better conditions is put into our mouths as a prayer, clearly indicates that in all our endeavors to bring heaven down to earth we are first of all to seek to cooperate with the Divine Providence. We are to take our ideals from

the Lord and His Word and not from our impatient self-intelligence. The charge, "Rest in the Lord, and wait patiently for Him" (Ps. xxxvii. 7), does not mean that we are to neglect any civic or sociologic duty, but that we are to limit our anxieties to the faithful fulfilment of these duties and are to check the hasty impulses that would impel us to outrun the indications of the Divine Providence. There is a deep and significant truth involved in the words, "He that believeth shall not make haste." (Isa. xxviii. 16.)

Sociological studies of the kind here brought to us, especially when they are given objective form by means of an artistically told story, are quite sure to perform a good use despite their faults and illogicalities. And in the present instance the emphasis that is laid upon useful work, work from the love of use, as the central feature of orderly society life, leads me warmly to commend this book and to express the hope that it may have a wide circulation.

William H. Mayhew.

EDITORIAL DEPARTMENT.

THE CHURCH AND SOCIAL UNREST.

THE Christian Church in general has suffered estrangement from large sections of the "working people" through the social unrest, which began with the new age introduced by the second coming of the Lord. This unrest is steadily increasing and is interfering more and more with the usefulness and progress of the church, especially the Protestant branches of it. Hence the religious press and conferences have become more and more concerned with it. Space has been given to a discussion of the problems involved in our own *New-Church Messenger* from time to time, and in recent numbers of *The League Journal* articles have appeared showing strong feeling. At the last Convention also these discussions were taken up in the Council of Ministers, together with the allied problems of church work in the "slums," showing that the subject is becoming a prominent one in our own organizations; and at a recent meeting of the Maine Association the only topic for general consideration at the week-day session was stated as follows: "The Duty of the New Church in Relation to the Moral, Political, and Economic Life of the Community." It was introduced by an able paper by the Hon. Job Barnard, of Washington, a Judge of the United States District Court and the Vice-President of our General Convention. We expect to print the paper in the next issue of THE REVIEW.

One of the best contributions to the literature of the subject that we have seen is by Prof. Shailer Mathews, D. D., of Chicago University, in a book published by Macmillan Company, entitled, "The Church and the Changing Order." He shows how capitalism usurped the place of feudalism at the beginning of the new era in the middle of the Eighteenth Century following the time of the Last Judgment. He says: —

> The movement for political liberty resulted in republics, but it could not prevent the segregation of artizans about factories and the rise of a group of conscienceless, short-sighted employers to whom human nature was as nothing and

the building up of fortunes everything. It was inevitable that a reaction should come from such misappropriation of power and disregard of responsibility. And this reaction became something more than envy and covetousness. The poor have always been unreconciled to seeing others rich, but the bitterness of economic contrasts was deepened by the increased helplessness of these factory communities. Theoretically, labor was free to sell itself to the highest bidder. Practically, the laborer was without the means of moving from his place of employment and always bargained at a disadvantage. The labor union was the inevitable outcome of such conditions. It was the child of discontent and injustice, real or imagined. Throughout its successive transformations it has always insisted that labor is not getting its fair share of that which it produced and that the machine and its owner, the store, and the commission merchant were getting altogether too large a share of the social product. The rise in wages, which is one of the remarkable features in to-day's economic life, has increased rather than diminished this discontent. . . . It is hard for most church members to judge of these movements impartially, to say nothing of their almost universal inability to judge them sympathetically. But he is an unsafe leader in Christian activity who belittles them or misjudges them. For this discontent includes within itself a distrust of the church.

Thus excluded, or excluding themselves, from the Christian Church, great numbers of the working people espouse the cause of socialism, or, what is not the same thing, labor unions, and let their religious feelings become active in them until they take the place of the church. Dr. Mathews says: —

There is a passionate sincerity in the literature of both socialists and the labor unions which compels respect. A man does not need to approve of everything to be found in this literature, but he must recognize the fact that both the socialist and the labor movements are brimful of an idealism which is not to be measured by their economic accomplishments. Each alike is a cause. Each believes itself to be a champion of human betterment. Men will plead and fight for them and, if need be, die for either cause with the self sacrifice that led the martyr to the stake.

In *The Bibliotheca Sacra* for July the Rev. A. A. Berle, D. D., in arraigning the theological schools for suffering the profession of the ministry to sink steadily in public esteem, while outside the churches on every hand there is awakening a moral wave of unsurpassed power and intensity, writes: —

While the ethical note of society is in some respects the most insistent and the enthusiasms of politics and statesmanship are increasingly moral, the schools of theology have been unable to connect this moral enthusiasm with the profession of preaching and religious teaching and have seen one after another of their normal functions in the social and educational world taken from them, till they have merely the semblance of leadership and are the pathetic residue

of a glory which once produced unchallenged mastery of the instinctive hopes and fears of the masses of the American people.

The cause is alleged to be that the schools—

have sent into the religious contest, the fiercest and the most deadly known to the human heart and mind, men who have tried to insist that the passion, the feeling, the thinking, the experience of the masses, was merely ignorant foolishness and twaddle, which were not worthy of the educated preacher's notice.

He then shows the difference in the earnestness and religious zeal of some of the labor leaders. But to get the force of the situation as he sees it, his own preliminary words must be quoted: —

This is not saying that there is not here and there a lively human interest, which occasionally takes a march through the slums and tries to acquaint itself with the life of the "other half" and goes through the regulation "sociological" discussions and the like. But it has no fire, it contemplates no sacrifice, it has in it none of the apostolic dash and interest that make the history of the New-Testament leaders such a passionate, thrilling narrative. Like school, like preacher, as a rule. We have the "conservative," who is bent on maintaining the old landmarks, and we have the "advanced" who have mastered a beautiful sneer for the men who have not assimilated their own particular theological fad; but neither the conservatives nor the advanced as a rule have the fire, the passion, the power, nor the great longing which is itself the preliminary to every true utterance of the soul in speech. The labor leader knows it better. The Socialists make a better use of the New Testament, for the purpose of moral appeal, at this very moment than do the majority of the ministers of the Gospel. The present writer has heard a dozen impassioned Socialists addressing audiences aggregating ten thousand people, make a finer, a more effective, a more dramatic, and a more moral use of the figures, the illustrations, and the moral teachings of the Gospels in a single evening than he has heard from any dozen preachers in a month in the last twenty years. Like every other preacher he has been amazed to hear his Bible, his Lord, his doctrine, his religious standpoint made to serve the uses of a propaganda which has everywhere the aspect and the appeal of a religion.

What a picture and what a confession of a church that is dying, in illustration of the teaching that the church of the Lord's first coming has been devastated by its falsities and evils and that a new church must be formed by His second coming. Whether the passing of the church into socialist and labor-union propaganda is a part of the devastation of the old, or of the formation of the new, is not difficult to determine.

Of this breaking up of the church Professor Mathews says: —

There is an alarming tendency for the church's influence to be limited by the class cleavage of society. . . . The real ground for the cleavage lies in a

class consciousness which is economic. The Protestant Churches are composed almost exclusively of those who belong to or are in sympathy with the capitalistic classes. . . . This fact and the far more discreditable one, that church members have been too often notoriously indifferent to the need of applying the principles they profess to believe to industrial matters, have led the wage-earning classes as a whole to regard the church as an institution allied with capitalism and the local church as a social club.

He does not believe this distrust of the churches to be justified by their actual spiritual condition. No one on earth can judge of the spiritual states of their members. But it appears to be true, that, whereas doctrinal differences broke up the church once into denominations when falsities of religious faith were increasing, now that the consummation of those falsities has shattered the creeds of the past and interest in them has ceased to exist, a still further cleavage is going on upon the grounds of economic class distinctions. It indicates how far those who bear the Christian name are from keeping the commandment of love for one another, upon which the true Christian Church must always be founded and united.

Now to determine what the function of the new Christian Church is, and, therefore, its duty, should not be difficult — at least theoretically, however difficult the practice on account of the slow processes of the regeneration of its members. Two most valuable doctrines, or principles, have been given to help, namely, that of discrete degrees and that of the *Maximus Homo*.

By the use of the former, Judge Barnard clearly shows in his paper that economic functions are not of the church, but of the state. The principles, however, which should govern the citizens in the solution of industrial problems are for the church to teach from the Word of God in the light of true doctrines. So the second coming of the Lord is to be made effective by a church which shall teach the world the principles of heaven from the deeper meanings of divine revelation for the solution of earthly problems. In all this the functions of the church are separated from those of the state by a discrete degree as spiritual things are separated from natural. It is not for the church to say whether capital is rendering to labor a just share of their common products, but it is for her to warn both classes to beware of covetousness and to emphasize the principles of justice and brotherly love and responsibility to God under which the division is to be made. The Lord Himself taught this when two brethren came to Him with their dispute over their inheritance. He answered,

> Man, who made me a judge or a divider over you? Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (LUKE xii. 14, 15.)

This has been clearly seen and constantly taught in our little church organization.

But the application of the other doctrine, that of the *Maximus Homo*, seems to have been neglected. And the neglect has narrowed our views of life and duty.

This is an age of remarkable strides in cooperation, of corporate human activity, of external developments of what we call the Greater Man. It is said that "corporations have no soul" because individual responsibility does not exist in them. But collective responsibility does exist; there is a collective soul to deal with. There are collective sins, then, and collective virtues, and both the church and the state must learn to deal with them — one in the realm of spiritual principles and the other in the realm of natural works. Men are doing things to-day in corporations and trade unions which they could not do, and often would not do if they could, as individuals. And their consciences do not trouble them because the church has not made plain the evil and the sin in it as it reacts distributively upon them; and they go unpunished for the collective crime because the state has not succeeded in fastening the guilt distributively upon the participants. And it is doubtful if the state ever can do it justly until the church has performed its function in the light of the doctrine of the *Maximus Homo*, for this is a part of the true light which must lighten and enlighten every man coming into the world. Of the New Jerusalem it is written: —

> The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. (REV. xxi. 24.)

And in the midst of the street of it is the tree of life and the leaves of the tree are for the healing of the nations.

H. C. H.

THE TRAINING OF MINISTERS.

For some years sharp criticisms have been heard of the theological schools. It has been said that the reason of the decline in the numbers of their students is due to the uselessness of the training which they provide. Men without any training for the ministry have taken it up, and, in not a few instances, have been as readily accepted by churches as if they were well prepared. In many more instances men have merely spent a year at a seminary, taking partial courses of study, and then have felt themselves to be fully equipped. Yet training for other professions has grown more and more exacting and prolonged, so that a young lawyer or physician gives his four years of study for his profession, added to his years of college training, and then modestly awaits employment which may not be adequate to the support of a family for years.

There can be no doubt that the legal and medical professions are steadily gaining in dignity and strength. There are charlatans in law and medicine, persons who, under the training for a few weeks of some cheap correspondence school, assume the titles of lawyers or physicians, but no amount of such charlatanism affects the high standing of the well-trained men of law or medicine, but, rather, by contrast, heightens their dignity.

At the same time the scientific and technical schools are strengthening, are requiring higher standards, and are successful in escaping criticism and gaining approval and patronage.

The theological schools seem to stand alone in the fault-finding which they incur and in the diminution of their attendance. It has become usual not only to criticize them but to look upon them with a feeling approaching contempt. A few years since the President of a great university addressed the members of its theological department in such terms on a semi-public occasion as implied his lack of respect for them. They were too dependent on pecuniary aid, he said, they were expecting in life to be petted, they were avoiding the more self-sacrificing pathway of the physician, they would have little influence compared with the ministers of the past, and they would not deserve as much influence. Upon being asked privately if his experience

with ministers justified his words, he at once so affirmed and gave an instance in point.

The effect of so much criticism upon the theological schools has been to reduce the gifts made to them on the ground that, in view of diminishing numbers, their resources are already more than sufficient. Under criticism, also, the courses of study have been modified, and always in the direction of less learning and more liberty given to the student to choose his own course. Hebrew has been generally made elective. Theology has been almost ignored. Students have been allowed to take studies of a secular nature in other departments of a university. Even so, the criticism goes on as if no changes had been made. The editor of *The Hibbert Journal* has been in America and has examined some theological schools with resulting dissatisfaction. He found professors who are "mere trifiers, fiddling while Rome is burning." Taking up his word, the editor of *The Bibliotheca Sacra* has said, describing a case: —

> The lad was made to think that linguistic criticism and theological definitions were the paramount things in the ministerial life. Why did he slight pastoral theology and preaching in their larger and vital relations? Because all the professors of the more scholarly chairs, especially those without personal experience, taught him, tacitly, of course, and by innuendo, that anybody could do those things, but only men of mental strength and distinction could achieve a paper on the niceties of patristic Greek or the subtleties of the homoousian controversy. The theological schools have steadily taught the mass of these students to underestimate that portion of the preacher's and the pastor's work which alone gives him power in the community and vitality in the relationships of life.

This language almost repeats the words of President Hyde, of Bowdoin College, who, in a public address, arraigned theological schools as almost wholly unworthy of confidence and patronage.

Yet there is another side on which one is bound to look who believes that it is the duty of the minister to "teach the truth and thereby to lead to the good of life," as his duty is defined in the teachings of the New Church drawn from the Lord's words as to the good shepherd (Doctrine of Charity, 86). Again his duty is defined to be "to teach doctrine from the Word respecting the Lord and redemption and salvation by Him" (Canons, p. 29); and once more we read that "the good of the priesthood is to care for the salvation of souls, to teach the way to heaven, and to lead those who are taught" (Doctrine of Life, 39). And this teaching function manifestly requires that the

teacher shall have well studied his lessons before he can effectively present them to others.

In the vacation season one sometimes listens to a popular preacher who gives what he calls a "talk." He begins by speaking of himself and goes on from anecdote to anecdote. He has a text, but makes no use of it. No instruction whatever is given. There is nothing which a thoughtful person can take away. The listener simply wastes his time, perhaps the only time in the whole week that is so completely wasted. Having had one such experience he will go again reluctantly and only to please others. He will have no intellectual respect for such a minister and can scarcely conceal his contempt for him.

The theological schools are responsible for this to the extent that they place before their students instruction in Hebrew as mere grammar, or in theology as the dogmas of unenlightened men, or in history as a mere series of dates, or in any other line of study having no vital connection with the spiritual needs of the people of the present day. Some mingling among lay people in vacation is useful to the minister, because it shows him that they have needs which they recognize, that they believe in God and immortality though they wish to know much more than they now know, that their experiences give them hunger and thirst which no egotistic "talk" will supply, and that there can be no nobler work than that of the minister who really helps the people to life and light such as are in heaven.

The theological school is needed in the New Church. No one can be so useful in its ministry without training as with training. The training should be as thorough as previous education and other circumstances will permit. With a high standard of thorough training established, every student should come as near to it as possible. The Catholic schools have always insisted upon the greatest thoroughness of preparation. Once this thoroughness is admitted to be desirable, the theological school must have a central place in our organization. It must prepare itself first of all to teach the theology which is the genuine meaning of the divine Word. It must enable the young minister to study the original languages, since no translation is ever adequate. The history of religion, showing the place of this dispensation in its relation to preceding ones, must be made plain. The technique of preaching must be imparted. All the agencies of church life — the sacraments, classes, visiting the people in their homes,

occasional addresses, clubs, the pastor's relation to the moral and social reforms of his community, the means of preserving his health and hopefulness — all these and other parts of "pastoral theology" must come in for study.

The results of such training may not be brilliant, but they will be substantial. They will exalt and not disparage the ministry. They will qualify for long and increasingly influential pastorates. They will make their reputation by their fruits. To the floating church idler they may not present attractive preaching, but they will hold the thoughtful and minister to their growth in grace and power for good. The ministers whose biographies are valued books were not meteoric men, flitting from parish to parish and always leaving an unpleasant impression behind, but they were men who did thorough work as students and who took up their life work modestly and earnestly, and went on studying and teaching divine revelation, and leading and guiding in the way of life, faithful over a few things, until their endurance to the end brought the reward of the good shepherd who gives his life for the sheep.

T. F. W.

"WHAT MEAN THESE STONES?"

In the rational and comprehensive teachings given to the New Church respecting the nature of the Lord's providence, we are clearly shown that while that providence cannot be seen in the face it can often be seen upon the back. The reason why it cannot be seen in the face is perfectly plain when we consider that in whatever concerns ourselves we are a part of the Divine Providence. And in order to take and fulfil our necessary part in what the Lord is seeking to accomplish for us and through us, we must act in conscious freedom. This would be impossible if we were permitted to see the immediate results of our present experiences. Often, shrinking from what these results would evidently bring to us, we should withhold the help essential to the realization of the Lord's beneficent purposes. Unable to grasp the broad sweep of the divine plans, we should be in constant danger of thwarting them, and, in so doing, of despoiling ourselves and others of the inestimable good which the Lord is endeavoring to bring into our lives through them.

If, however, trustful of the Lord's goodness and mercy as going with us in all our life experiences, we seek to respond to His providential leading by humbly accepting our direct responsibilities and faithfully meeting the duties and uses which they rest upon us, it often becomes possible later on to discern the way in which we have been led. The Providence that we could not look in the face, we can see upon the back.

And to the earnest devout soul such observations become waymarks in the life, which it is a delight to recall and to memorialize. They bring beautiful and striking confirmations of all that is revealed to us respecting the wise and gracious leading of the Lord.

And this is true not only of individual lives, but of the lives of nations and peoples likewise. Just as individual men are led on to work out the life problems that meet them — to receive their training and to prepare for their places in this world and the other — in ways and by experiences not of their own devising, so it is with nations and peoples. And as in individual lives the Divine Providence that was leading could not be seen in the face, but often may be seen upon the back, so it is in the lives of these collective bodies who in their united capacity are, as it were, but larger men.

Following the light that came to them, these larger men were guided on to cooperate with the Divine Providence in rearing up great and growing institutions, or in moulding new and beneficent forms of government. They worked quite unconscious of the great results that were to follow. They simply did well their part and in so doing builded better than they knew.

And it is the happy privilege of the generations following to realize these results, to see the good Providence that operated them — upon the back. And it is fitting that what is thus seen should be memorialized in order that it may be held in perpetual remembrance. This, if we interpret it rightly, is the thought and the spirit that, to the religious mind, at least, enters into the monuments and other memorials, which, in later times, are raised to commemorate the striking events and achievements of the past.

In an earlier period of the world's history, when men were passing through cruder stages in their collective experience, open wonders, miracles that appealed very directly to their senses, were kept in sacred remembrance through lasting memorials. An example of this is found in the divine command given to Joshua — after the

people of Israel were miraculously led dryshod through the river Jordan into the land of Canaan — that twelve stones should be taken from the river bed and set up "for a memorial unto the people of Israel forever" (JOSHUA iv.). The special use to be subserved by this memorial was to lead the children in time to come to ask their fathers, "What mean these stones?" and thus to give the fathers a fitting opportunity to tell them of the power of the Lord and of the wondrous works done by Him in their behalf.

The modern memorial, however, while incidentally it may subserve a similar use, has a meaning and significance quite different. It does not speak of miracles wrought, for such outward wonders have no place in the rational life of to-day. But it does tell of the working out through human instrumentalities of the wise and loving purposes of the Lord — purposes that stand to a large degree unveiled in the strong light that to-day throws back upon the events of the past.

For the memorial of later times is seldom reared up at once. Years, and usually generations, pass before the work of raising it is begun. And the period which elapses between the event and the setting up of the monument that commemorates the event is a period of interpretation. To the uplooking mind it brings significant disclosures of the wonderful ways in which the Lord has been working out His beneficent purposes. The gracious Providence which could not be looked at in the face can now be seen upon the back.

A few weeks since a memorial of national importance was inaugurated at Provincetown, Mass., which may be viewed as affording a striking illustration of these truths. On a sightly hill, overlooking the bay where nearly three centuries ago the "Mayflower" bearing the "Pilgrim Fathers" lay for weeks at anchor, the cornerstone was laid of a monument designed to commemorate an event of world-wide interest. This event was not merely the first landing of these exiles for conscience sake, but, more especially, the drawing up and signing in the cabin of the little vessel, which was still their home, of a very remarkable compact. Those who signed it distinctly referred to themselves as the "loyal subjects" of King James, and the document contains not the slightest intimation that the signers had any thought of taking the initiative in the establishment of a new and popular form of government.

And yet in this simple compact may be discerned the seeds of the

government that was to be. They did their part towards its realization unconsciously, but they did it trustfully and well. We would not exalt their work to the disparagement of that of others. When the crisis, which resulted in the birth of the nation, came, other influences may have been as potent in the actual establishment of the popular government, in the possession of which we to-day rejoice, as were the influences that came down from them. But in this striking paper, wherein they "solemnly and mutually, in the presence of God and of one another, covenanted and combined themselves together into a civil body politic for their better ordering and preservation," and also "to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as should be thought most meet and convenient for the general good of the colony, unto which they promised all due submission and obedience"— in this paper we find the earliest reflection of what that form of government was to be.

Viewed in this light, the primary purpose of the memorial just begun is not to magnify mere human achievement but to mark the presence of the guiding hand of the Lord as it can now, after the lapse of nearly ten generations, be plainly seen. And with this thought in mind it becomes significant that upon the box placed beneath the cornerstone, containing books and documents of historical and present-day interest and including a copy of the Sacred Scriptures, was inscribed the words, *Deo Patribusque* — To God and to the Fathers.

Stones to be incorporated in this monument are to come from far and near, even from historic spots in England and Holland. And as the question is asked in time to come, "What mean these stones?" the reply must be made in the spirit of the above-quoted inscription. They are raised in grateful acknowledgment of the Lord's wonderful leading in bringing to these shores the sturdy New England fathers and in moving them to draw up a simple form of local government that was a potent influence in preparing the way for the birth of a new nation. And at the same time these stones are raised in cordial recognition of the free and earnest cooperation of the fathers with the Divine Providence that led the way. Following the light of their day, under the Lord's guidance, they built nobly and well for the generations following.

W. H. M.

NOXIOUS ANIMALS, APPARENTLY ANTECEDENT TO MAN.

In the July issue of THE NEW-CHURCH REVIEW there appears an article by the Rev. S. M. Warren entitled, "Animals, Apparently Noxious, Antecedent to Man." This article calls attention to the apparent contradiction between the teachings of science and the statement of the Writings that evil uses were not created by the Lord from the beginning, but originated with hell (The Divine Love and Wisdom, 336, 338, 339; The Apocalypse Explained, 1232). According to geologists, human beings did not come into existence until very late in the history of the earth, whereas remains of some animals which are specifically mentioned by Swedenborg as being evil uses (crocodiles, dragons, scorpions, spiders, etc.) are found in strata of an early date, well preserved specimens of the scorpion being met with so low down in the geological scale as the carboniferous and even silurian rocks.

The endeavor has sometimes been made to reconcile the teachings of the Writings on this point with those of science by assuming that this earth in its early ages, before the advent of mankind, may have been contaminated by influence from the hells of other and older earths. In the article above referred to, however, Mr. Warren points out that this assumption is contradicted by the fact that the spirits of each earth remain near their own earth (Earths in the Universe, 127; Arcana Cœlestia, 6701), and he wisely remarks, "But apart from this, it is but rational to assume that the beneficent Divine Creator would not permit a pure and virgin earth, antecedent to the creation of man upon it, to be subject to noxious influences from the hells of any other earth."

The problem is one of great importance and of great difficulty, but the solution proffered by Mr. Warren does not seem consistent with the teachings of the Writings. He assumes that the testimony of the rocks has been rightly interpreted and that, as a matter of fact, crocodiles and scorpions did exist on the earth ages before man, but he suggests that these crocodiles and scorpions of the paleozoic and mesozoic rocks are not really evil uses but only apparently such.

Now an evil use is an embodiment of some evil influence. It is some human vice separately incarnated. We are taught that all animal incarnations are according to the quality of their soul: —

> There is not a hair or a thread of wool on any beast, not the filament of a quill or feather upon any bird, not the apex of a scale or a fin upon any fish, that is not formed from the life of their soul, and thus that is not derived from the spiritual clothed with the natural. (Athanasian Creed, 88; The Apocalypse Explained, 1199.)

Further the quality of an animal (unlike that of a man) is homogeneous from the inmost of the soul to the outermost of the body, as is shown in the following passages: —

Animals of every kind are in the order of their nature. (Arcana Cœlestia, 5850.)

With a beast, again, affection and knowledge make one and cannot be separated, for its knowledge is limited to its affection and its affection is according to its knowledge. And since the two faculties which are called knowledge and affection cannot in the case of a beast be separated, therefore it is that a beast has been unable to destroy the order of its life. . . . The case is otherwise with man. (Athanasian Creed, 91; The Apocalypse Explained, 1202.)

According to their form they are of such a sort as are the genera and species of their souls. (The Spiritual Diary, 2770.)

This teaching is of course well understood by New-Churchmen, but the logical deduction therefrom is that in the animal kingdom similarity of anatomical structure is significant of similarity of soul* and the scorpion of the carboniferous rocks, therefore, is as truly an embodiment of viciousness as is its modern representative, which it almost exactly resembles in structure. Sir Archibald Geikie says, "These ancient forms (eoscorpius) present a remarkably close resemblance to the living scorpion, and so well have they been preserved among the shales that even the minutest parts of their structure can be recognized. They possessed stings like their modern descendants."

We ought to conclude, therefore, that the statement that scorpions derive their origin from hell applies equally to the carboniferous scorpions as to those of the present day, and, further, we must conclude that fallen mankind existed somewhere on this earth at the time these carboniferous scorpions were living.

Another point. Mr. Warren quotes "The Divine Love and Wisdom," 65, which says, "The uses of all things created ascend in order from ultimates up to man, who is the first in order," and he thinks this has reference to the gradually increasing complexity of form among extinct animal species in the ascent from the lowest fossiliferous rocks to the highest, an ascent which embraces a period of millions of years. At the beginning of this period, according to the accepted version of geological history, only invertebrates existed; not until the end of the period are the highest animals, the mammalia, found. Yet in "Athanasian Creed," 90, "The Apocalypse Explained," 1201, we read: —

In the lowest degree are the insects of various kinds; in the higher degree are the fowls of heaven; and in the degree still higher are the beasts of the earth, *which were created from the beginning.*

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*Not obviously; as witness the harmless as compared with some of the venomous serpents. (Editor.)

What are we to understand from this but that mammals were created in the beginning of the history of life upon the earth and not at the end of a period of perhaps a hundred million years? The ascent from ultimates to man, then, may have covered a comparatively brief period at the beginning of paleontological history in a country which possibly does not form any part of the present continental areas.

The consideration of the carboniferous scorpions points in the same direction — to the completion of the process of creation in the early history of the earth and on some nuclear region of its surface at present unidentified, but subsequent modifications of nature took place according to the varying states of mankind.

A careful weighing of all the facts of geology in the light of revelation leads to the conclusion that systematic geology has yet to find its true centre and is destined to undergo as radical a reformation as its sister science, astronomy, underwent in its transition from the Ptolomeian to the Copernican interpretation, or, in other words, from its interpretation according to appearances to its interpretation according to truth.

GEORGE E. HOLMAN.

REPLY.

We have no theory to maintain on this important subject. Our only concern is that the truth revealed in the Writings concerning it shall be rightly and clearly understood and be so intelligently applied to the interpretation of the facts of science as they are discovered that they shall appear to be, as they always are if correctly read, in harmony and not at variance with what is revealed, so that science shall not fail of its true mission, to support and conjoin the truths of revelation.

Mr. Holman appears to speak of our use of the teaching in "The Divine Love and Wisdom," 65, as if the passage were really of doubtful import and as if our understanding of it were an *interpretation* of language which may have another meaning. He says: "Mr. Warren *thinks* this has reference to the gradually increasing complexity of form among extinct animal species in the ascent from the lowest fossiliferous rocks to the highest, an ascent which embraces a period of millions of years." We do not think this teaching has any special reference to extinct animal species. We take it, as we believe it is meant, in a much broader sense — as describing the order of the entire creation, including organic forms that are extinct as well as

those that are extant. And as to the period of time, there is no consideration of time in Divine operations. The Divine Creator is "in all time without time." "A thousand years in Thy sight are but as yesterday when it is past" (Ps. xc. 4). The extinct forms, in respect at least to the present inquiry, are of special interest and peculiarly instructive, because the remains of them embedded in the successive strata of the earth's crust are the solid record, by the Creator's own hand, of the sequent steps of this upward progress — exactly accordant with the order of creation that had been revealed. Yet, so plainly is the Divine book of nature written in its every part, that even these partial disclosures of the facts by science, scanty and meagre though they are, go, invariably, to confirm and establish the truth of the revelation — and more and more clearly and vividly as the knowledge of them is increased and the record is better read and understood. And the same story is as plainly told by the newer science of embryology.

It appears to us perfectly clear that "The Divine Love and Wisdom," 65, with "The Last Judgment," 9, and other like passages, proclaims the Divine order of the creation, from the lowest organic forms upwards by successive steps to man — the lowest for the use of the next higher, and these for the next, and so on through the ascending scale. How could language speak more plainly? "The uses of all things created ascend, by degrees, from the ultimates to man, and through man to God the Creator." And in "The Last Judgment," 9: "When these were completed then man was created, and in him were collated all things of Divine order, from things first to last; so that man was made Divine order in form." And then, after in general terms describing this upward progress through the two kingdoms of organic life, the account in No. 65 closes with the perfectly lucid words: —"Thus do the uses of all created things ascend, in order, from the ultimates to man, who is the first in order."

Can a question possibly arise from the employment of the word *uses?* There is no ambiguity in the term, for it is clearly defined to mean *forms* of use, or uses in their forms. "By uses here treated of are meant all things that appear on the earth, as animals of every kind and plants of every kind." (The Divine Love and Wisdom, 336.)

Thus the solution of the problem proffered by us is not ours, but clearly is that of the Writings themselves. How, then, are the pas-

sages to be understood which seem to our respected correspondent inconsistent with this teaching? We assume that the apparent inconsistency is from imperfect understanding. There is no lack of harmony in the Writings themselves.

It needs to be had in mind, in considering this subject, that everything in the *proprium* of man (which the lower animals represent), though in itself evil, because in itself its bent is outwards and downwards, away from God, yet when kept subservient and obedient to the spiritual man — which is the order of its creation — it is good and is of vital service, absolutely necessary to his existence as man. Now, the fall of man consisted in his not keeping these lower things of his nature in subserviency, but following their bent and gradually becoming subservient to them — thus inverting the order in which he was created and perverting these good into evil uses. And, while it is true, as our correspondent alleges, that "An evil use is an embodiment of some evil influence, is some vice, separately incarnated," yet, as evil is not a creation, there is no vice, or evil, which is not the perversion of some created good in the *proprium* of man; and as "all things *of Divine order* were collated in him" (The Last Judgment, 9) there can be no human vice incarnated, no evil use, that did not come of the perversion of what was created good in him. "Man is the sum of all uses, *of all that are possible*, in the spiritual world and in the natural." (Divine Love from The Apocalypse Explained, v. 4.)

It is true likewise, as alleged, that "Animal incarnations are according to the quality of their soul," even so, that, as taught in "The Apocalypse Explained," 1199, "There is not a hair or thread of wool on any beast, nor filament of a quill or feather upon any bird . . . that is not formed from the life of their soul"; and that, "The quality of an animal (unlike that of a man) is homogeneous, from the inmost soul to the outermost of the body"; and that, "Animals of every kind are in the order of their nature" (Arcana Cœlestia, 5850), and it is the order of their nature that, "With a beast affection and knowledge make one and cannot be separated," and, that, therefore, "A beast could not destroy the order of its life" (The Apocalypse Explained, 1202); and that, "As to their form animals are of such sort as the genera and species of their souls." (The Spiritual Diary, 2770.)

All this is plainly taught and is to be accepted as absolutely true of animals. But, like everything else, to be true it must be truly understood. It is profoundly true of all animals *as individuals*.

No animal could, like man, itself pervert the order of its nature; no more than it can, like man, as of itself restore the order of its nature by regeneration. But the meaning cannot be that the nature of the genera and species of all animals is unalterably fixed and can by no means be changed; for we know that in some instances the nature of the lower animals has been changed. It must be considered that the animal soul is not in itself an organic form, with discrete degrees of life, like the soul of man. An animal is but the embodiment of some natural affection of the human soul. The animal soul is of the lowest degree of the spiritual — spiritual-natural (The Apocalypse Explained, 1201) — that most external degree which is next to the body in the soul of man. It has nothing more internal, has no formal existence apart from the material organism, and therefore has no individual life after death (*Ibid.*, 1202). Being thus merely external, an animal is more or less subject to change by surrounding and associate influences, from without and from within, as we well know, not only from continual improvements, by culture, in the racial stock of the higher animals, but from the very numerous examples of animals of wild and savage nature which have been tamed and domesticated, so that they have become the affectionate companions and very useful and faithful servants of man. And that this change is in the animal soul is shown by the familiar fact that such acquired useful and domestic qualities become hereditary, and not general qualities alone become so, but individual qualities, so that animals are justly valued according to their particular pedigree.

As "every possible use is in man"— the microcosm (Divine Love from The Apocalypse Explained, v. 4); and as in the order of creation each use had its organic representative in nature — the macrocosm — antecedent to the creation of man (The Last Judgment, 9) it follows that there can be no form of evil use in nature which is not in the place of an antecedent good use in man. And in all cases evil originates in the perversion of good. (The Apocalypse Explained, 1043, *et al.*)

It does not appear consistent with this teaching that, as organic forms, evil uses could in any case be created *de novo* from the hells; nor with the doctrines in general that there could at all be *creation* from the hells; but rather that — like the lower human affections of which they are the embodiments and forms — they were perversions from good to evil uses; that, as man gradually perverted good uses in

him to evil uses, the representative forms were also changed, correspondently.

As to the crocodiles and the scorpions of the carboniferous rocks, it cannot be assumed from their form that they — of all the multitudes of creatures of hideous aspect which in that age filled the earth, air, and waters (corresponding to the orderly lower, sensual uses in the *proprium* of man) — were noxious. Geology has not a particle of evidence that these ancient crocodiles would have had the evil disposition towards man which characterizes their vicious descendants in the present evil age; nor that the sting-like weapon of the ancient scorpions was any other than an instrument of defence, soporific instead of venomous — as some of the smaller sea animals are armed with instruments of electric power for a like defensive purpose. These two ancient animal species represented uses in the *proprium* of man, which in their low degree must have been good, in the order of their creation, but became evil by perversion after the fall. Any other supposition seems inconsistent with the teaching of the Writings.

We think that the quotation from "The Apocalypse Explained," 1201, is misunderstood: —

> In the lowest degree are the insects of various kinds, in the higher degree are the fowls of heaven, and in the degree still higher are the beasts of the earth *which were created from the beginning.*

In the original the punctuation of this quotation is only by commas; and the context shows, we think, that the concluding phrase applies equally to the three subjects of the paragraph. It is a statement of the order (corresponding to the order of development of the three degrees of natural affection in man) of the three degrees of animal life "which were created from the beginning," that is, from the beginning of each, as they were before any of them were contaminated and perverted into evil uses by influx from hell after the fall. At least it may be said that the language well bears this construction. On the other hand, it cannot mean that the three degrees of animals were all created together at a common beginning, and were thus coeval, and not created in an ascending series of successive and dependent uses, as elsewhere averred. For this would be manifestly inconsistent with the whole tenor of the Writings on the subject and against all known facts of science and in nature.

Spiritually, the progress of creation is by a succession of states.

But in nature these have, and must have, their ultimate and correspondence in a succession of times — as is illustrated in the pre-natal and post-natal development of man, and in his regeneration, and in all forms of organic life.

The entire Mineral Kingdom is full of uses; there is not a grain of dust in it, nor a collection of such grains that is not for use. The entire Vegetable Kingdom is full of uses; there is not a tree, plant, flower, or blade of grass that is not for use. The entire Animal Kingdom, too, is full of uses; there is not an animal, from the least vermicule to the lion, that is not for use. In a word, every point in the creation, and in things created, is a use; yea, *it* [creation] *is in an ascending series, from use in the first things to use in the last, continually.* (Divine Love from The Apocalypse Explained, viii.)

S. M. WARREN.

BIBLICAL AND DOCTRINAL STUDIES.

THE WHEAT AND THE TARES: MATT. XIII. 24–30; 36–43.

In common with those which follow, this parable begins with the statement, "The kingdom of heaven is like," thus indicating upon its very surface the broad scope of its application. With the heaven of angels, with the heaven which is seeking to find some place in the collective life of men upon earth, and in the heaven which is to be established in human souls as primary to the existence of any heaven of outward organization — with all these is the parable before us occupied. In other words, as the kingdom of heaven is found wherever the Lord's commandments are freely accepted and adopted as rules of life, these parables must reach with helpful teaching to every phase and aspect of right or heavenly living.

In the Lord's explanation of the parable of the wheat and the tares, He tells us that He who sows the good seed is the Son of Man. By the designation, "the Son of Man," as applied to the Lord, we are to understand the divine truth in its relations to men, or as accommodated to human states and needs. The significance of this title is brought out with much distinctness in the very letter of the Word in the twelfth chapter of John. The Lord had been recalling His previous teaching respecting the lifting up of the Son of Man. In a somewhat cavilling spirit, those who were gathered about Him commented upon His words, ending with the query, "Who is this Son of Man?" In response the Lord says: —

> Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. (Verse 35.)

The Son of Man is here described as the presence of the Lord in "the light with you"— in the truth as it is grasped by the individual soul. And it is shown that this truth can only be "lifted up" and made a living and abiding possession with any to the degree that he walks or lives according to it. And as the light with every one is the only just measure of his responsibility, the final judgment is repeatedly described as "the coming of the Son of Man."

The Lord further explains that the field in which the good seed is sown is the world. By "the world," Swedenborg tells us, is meant the church; and, to interior view, this is but a self-evident statement. For, when regarded in the light that flows from heaven, the church is seen to be the very soul of the world. The world exists to embody the church, because through the church men are prepared for heaven. Take away the church as the custodian of divine truth and of the uplifting influences that accompany and flow from that truth, and we take away the foundations of heaven in the world.

The Lord continues the explanation with the statement that the good seed are "the children," or sons, "of the kingdom," and that the tares are "the sons of the evil one." In other words, the good seed is the outbirth of heaven and the tares the outbirth of hell. Stated yet again in the terse terminology of the New Church, the one is the truth of good, the other is the false of evil.

The Lord goes on to define the enemy who sowed the tares as "the devil." Abstractly speaking, "the devil" is that love of self which is inimical to the love that animates the Lord — the love that makes the very divine life. This love has no taint of self or self-seeking upon it. In its very essence it is life-giving, going forth uninterruptedly to create, sustain, and bless. It is the spiritual fire of the great universe of life, which brings to it warm, pulsating vitality. But the fire that exists to impart life and sustain life may be perverted and thus become a consuming, destroying fire. So the love that burns to create and bless, and was never meant to reveal its presence in any other way, may become the self-love that burns to destroy and curse.

Thus we have hell and its fires and evil spirits burning to do the work of hell. But all are powerless to go a step further than men in the full exercise of their freedom will permit. There must be temptation. "In the world ye shall have tribulation," is the word addressed to all; but through the work of redemption the Lord has rendered it impossible for any to be tempted beyond his ability to resist if he but lay hold of the power available to him through the Lord's Humanity. And so the Lord adds to the above-quoted word the encouraging assurance: "But be of good cheer; I have overcome the world." (JOHN xvi. 33.)

In this connection it is to be noted that the good seed was sown first and then the tares were sown over it. What is good and true has the

first opportunity and gains the deepest place. The hereditary loves lie quiescent with the child, and the first influences which actively reach him are those that come from heavenly sources. And later the things that had the first place with the child and made the deepest impression upon his susceptible mind are hidden away and carefully guarded so that they may continue to be the foremost and choicest of his possessions.

Thus a fitting soil is prepared for the reception of the good seed. But over this is sown the tares "while men slept," that is, during the absence of spiritual wakefulness when the natural life becomes engrossing.

And now we come to the remarkable and luminous reply given to those who having discovered the tares would at once root them out — "Let both grow together until the harvest." This charge reflects the wise patience of the Lord and inculcates upon us the exercise of a like patience. The reason given for allowing the tares to grow with the wheat until the harvest is the danger of rooting up the wheat with the tares by the premature disturbance of the latter. The Lord's one thought is to protect, develop, and save the good. To this end there is no limit to His patience. That we may have some adequate conception of the long-suffering character of the Lord's patience, we need but to recall what is now revealed to us respecting the fictitious heavens which passed away at the period of the last judgment. Here were artful, designing men, moved wholly by the love of self, who were permitted to gather seemingly ideal communities in the spiritual world in which they could gain exalted positions and where they could dominate and rule over others. And, in many instances, they were suffered to go on for centuries leading this false and disguised life. Speaking of them in the work on "The Last Judgment," Swedenborg says: —

> It is of Divine order that all who can possibly be preserved shall be preserved even until they can no longer remain among the good. . . . All are preserved from one judgment to another, who live the semblance of a spiritual life in externals, and imitate, as it were, internal piety and sanctity; all indeed from whom the simple may receive instruction and guidance; for the simple in faith and heart look no farther than to see what is external and apparent before the eyes. Hence all such were tolerated from the beginning of the Christian Church until the day of the last judgment. (59.)

And further on he says: —

That these spirits were tolerated until the last time on this account, the Lord teaches in the following words: . . . (70.)—

the words being those of the parable which we are considering.

And the truth that finds so striking an illustration in the Lord's dealings with evil men and evil conditions in the spiritual world has abundant and varied application to the conditions of this world — both among men as they live their collective life and in men as they live their individual lives. There is no more effectual corrective to those states of impatience which beset us all than a quiet, faithful, open-minded study of the infinitely patient methods of the Lord as unfolded in the operations of His permissive providence. We see the tares, and their evil and dangerous character so fills and occupies us that we lose sight of the wheat in our impatient zeal to root them out. The Lord sees them, also, and they cannot be less evil or less dangerous in His view than they are in ours, but He sees the wheat likewise and His response to our hasty proposal to at once pull up the tares takes the form of the quiet rebuke, "Nay; lest while ye gather up the tares, ye root up also the wheat with them."

The charge that follows, "Let both grow together until the harvest," clearly shows that the patience here inculcated has no indifference back of it, but rather an intense though quiet earnestness. It is that the wheat may grow that the tares are to remain for the present undisturbed, although in so doing the growth of the tares is seemingly countenanced. Both are to be left to ripen. But ripeness means one thing to the wheat and quite another to the tares. To the wheat it means saving; to the tares it means destruction. Indeed, the force of the symbolism is not a little intensified when we are told that to the unpractised eye ripeness is essential to the sure discrimination of the tares from the wheat.

And so the life that is lived wholly from regard to self and the world may not be easily distinguished from that which looks to the Lord and the neighbor — until it is brought to judgment and its true inwardness made manifest. Then none can mistake its quality and the separation that ensues will do harm to no simple soul nor to any tender external state.

And now we come to consider the gathering of the tares together and the binding of them in bundles. This forcibly shows the orderly arrangement that ultimately prevails with the evil as well as with the good, — in hell as well as in heaven. In "The True Christian Religion" we are taught as follows: —

It should be known that every good forms itself by truths, and also clothes itself with them, and thus distinguishes itself from other goods; and also that the goods of one stock or kind bind themselves into bundles . . . and thus distinguish themselves from others: that formations are so effected is manifest from all and everything in the human body; and that similar formations are effected in the human mind is evident because there is a perpetual correspondence of all things of the mind with all things of the body. . . . The mind, the enjoyments of whose love are good, consists inwardly of spiritual substances such as are in heaven; but the mind, the enjoyments of whose love are evil, consists inwardly of spiritual substances such as are in hell; and the evils of the latter are bound into bundles by falsities, and the goods of the former are bound into bundles by truths. (38.)

And further on in the same work in the chapter treating of Faith we have the subject unfolded and illustrated in considerable detail under the general heading, "An Abundance of Truths, Coherent as if Bundled Together, Exalts and Perfects Faith." (349–354.)

It is ever to be kept before the mind of him who would think rightly and rationally respecting the condition of the evil in the spiritual world, that, as the existence of hell wonderfully reflects the divine mercy, so does it reflect something of the divine order. In the entire spiritual realm order prevails, at least to external view. The divine commandments are the universal laws of life. There is no part of that realm where these precepts are not kept. The angels of heaven keep them because they delight to do so. The devils of hell keep them because they are compelled to do so. The Golden Rule is universally accepted also, but only in heaven is it the Golden Rule of perfect reciprocity. In hell it is the iron rule of instant retaliation.

And as the laws which prevail in heaven are reflected in hell, so is there a reflection in hell of the orderly arrangement of heaven. As there are three heavens to provide for the differing degrees of good life, and each heaven has innumerable societies where kindred souls are brought together and made to feel perfectly at home, so are there three hells to provide for the differing degrees of evil life, and in each hell innumerable congregations where kindred spirits are brought together and held in a semblance of external order. Here each one finds his place, wherein he is forced to serve, and the faithfulness of his service becomes the measure of his outward well being.

Those who have revolted from the materialistic views which once prevailed respecting the sufferings of hell, but have lacked the guidance of the rational teachings of the New Church, have frequently

caught at the idea that the pains of hell are due to remorse and to the pangs of conscience. But no conceptions of these sufferings could be more inconsistent with the presence of the Lord's mercy in hell. Remorse and self-reproach for evil have no place in hell. All who are there are vastated of truth and are permitted to dwell in the false glamour of their evil loves. Hating the light they are permitted to withdraw from it, and so are saved from the terrible suffering which its presence would cause them. As they love darkness rather than light, because their deeds are evil, they are mercifully permitted to hold and to cherish those specious and false views of the Lord and of life that seem to justify their conditions and their conduct. Thus, having chosen the life that enables them to say with Milton's Satan, "Evil, be thou my good," they are permitted also to pervert the truth and practically to say, "Error, be thou my truth."

Thus, to mere external view, there is a kind of orderly consistency about the life of the hells. Those who are in similar evils are arranged or "bundled together," and holding like fallacious views upon every subject of life, these falsities serve as the bond to hold them together.

That the angels are the reapers who bundle and bind the tares is because through the angels, as the Lord's messengers, come the truths that judge and separate, and it is by the perversion of these truths that the bonds that bind them are formed.

The tares are said to be cast into a furnace of fire because the self-love that rules in hell is a consuming fire, always seeking to absorb life rather than to communicate it. And the necessary restraint of this love brings the inward suffering and rage which takes the outward form of wailing and gnashing of teeth.

But it is not to be forgotten that all this has a personal application, as has the first part of the parable. The kingdom of hell, like the kingdom of heaven, is within us, although, unlike the kingdom of heaven, it is ever seeking to force its dominion upon us. Heaven would lead us in freedom, hell would bind us and carry us away captive. And, in order that we may resist the wiles of hell, all that we are taught in this parable respecting the degrees of evil and the connection between the various forms of evil life and the reigning principles from which they may be seen to spring, is of the greatest practical import. In the work on "The Divine Providence" we are luminously taught: —

If man believed, as is the fact, that all good and truth are from the Lord, and all evil and falsity are from hell, he would not appropriate good to himself and make it meritorious, nor would he appropriate evil to himself and make himself guilty of it. (320.)

Hence, as individual souls recognize the particular evils that are seeking a place in their lives and discern the relation of these evils to the ruling principles which are trying to gain a controlling influence with them and to the specious fallacies which would blind their eyes to the danger of evil indulgence, then is there a binding into bundles of the evils and falsities that threaten the life, and a relegation of them to the hell from which they spring. And it is then that "the righteous shine forth as the sun in the kingdom of their Father," because the heavenly sun of which the Lord is the centre is constantly and practically recognized as the source of all their warmth and their light — of all their goodness and their wisdom.

W. H. M.

DOCTRINE FROM THE SENSE OF THE LETTER OF THE WORD.

In the "Doctrine of the Sacred Scriptures" it is said: —

The doctrine of the church is to be drawn from the sense of the letter of the Word, and it is to be confirmed by it. (50.)

This general principle is divided into three parts, namely: —

1. The Word without doctrine is not understood.
2. Doctrine is to be drawn from the sense of the letter of the Word.
3. But the Divine truth of doctrine does not appear to any others than those who are in enlightenment from the Lord. (50.)

The first proposition that the Word without doctrine is not understood rests on the fact that: —

The Word in the sense of the letter consists only of correspondences, in order that spiritual and celestial things may be together therein, and that every word may be their containant and support. Therefore in some places in the sense of the letter there are not naked truths, but clothed, which are called appearances of truth. Many things also are accommodated to the capacity of the simple. . . . Some things appear like contradictions, when yet there is no contradiction in the Word regarded in its own light. Also in some places in the prophets there are collected names of places and persons, from which no sense can be elicited. (51.)

One important principle to be noted in the above passage is that the letter consists only of correspondences, in order that spiritual and celestial things may be together therein, that is, the interior things are in the letter in simultaneous order. It is a principle of this order that: —

The highest things of successive order become the inmost in simultaneous order, and the lowest things of successive order become the outmost ones in simultaneous order. (38.)

In application to the Word this shows that:—

The celestial and spiritual senses are together in the natural sense. (38.)

This may further appear from the following: —

The wisdom of the three heavens is in the Word which is in our world, but in simultaneous order, for successive order in its descent becomes simultaneous, hence the simultaneous becomes the complex of all its successives. . . . Such a simultaneous thing is the Word in the world; in its inmost is the Lord as a sun from whom is Divine truth and Divine good as light and flame, by media it vibrates and propagates itself even to the ultimates. Next in that simultaneous order is the Divine celestial which is in the supreme or third heaven, from which the angels there have wisdom. Then succeeds the Divine spiritual which is in the middle or second heaven, after that the spiritual and celestial natural, the last periphery of this simultaneous makes the Divine natural such as it is in the world from which men have wisdom. This last surrounds, binds together, and thus contains the interiors lest they flow apart; thus also it serves for a support. Such is our Word in the sense of the letter in general and also in every part. (*De Verbo*, 11.)

From this quality of simultaneous order it follows that: —

In the ultimates of the Word, which are the sense of its letter, are all things of Divine truth and of Divine good even from their firsts; there also is the power of Divine truth, yea the omnipotence of the Lord in saving the human race. The power of the Word in the sense of the letter is the power of opening heaven, from which is effected communication and conjunction. In a word, in the spiritual world nothing can resist genuine truths confirmed from the sense of the letter of the Word. (Apocalypse Explained, 1086.)

The Lord when He operates does not operate from firsts through mediates into ultimates, but from firsts through ultimates and thus into mediates. (*Ibid.*)

Since the Word in the sense of its letter possesses these wonderful qualities, namely, is the complex and containant of all the internal senses, and since by it the divine power of saving man is exercised, and is the foundation on which the higher rests, let us inquire whether the doctrine of the church can be fully drawn from the sense of the letter

of the Word. In fact, if the Lord operates from firsts through ultimates and thus into mediates, does He not, in making known the doctrines by which the church is founded, operate from Himself through the ultimate of the Word in formulating the doctrine for the instruction of men?

In the work on "The Sacred Scriptures" it is said: —

> Doctrine must be drawn from the sense of the letter of the Word, and be confirmed thereby. The reason of this is that there and not elsewhere is the Lord present with man, and enlightens him, and teaches him the truths of the church. Moreover the Lord never operates anything except in what is full, and the Word is in its fulness in the sense of the letter. This is why doctrine must be drawn from the sense of the letter. (54.)
>
> The doctrine of genuine truth can also be drawn in full from the sense of the letter of the Word, because in this sense the Word is like a man clothed whose face and hands are bare. All things that concern man's life, and consequently his salvation, are bare; but the rest are clothed. In many places also where they are clothed they shine through their clothing, like a face through a thin veil of silk. The truths of the Word also appear and shine through their clothing more and more clearly in proportion as they are multiplied by a love of them, and are ranged in order by this love. But this also is by means of doctrine. (55; see also Apocalypse Explained, 593.)

That the doctrines of the New Church were drawn from the sense of the letter of the Word may clearly appear from Swedenborg's statement of his commission by the Lord to unfold these doctrines to the world. In "The True Christian Religion," 779, he says: —

> This second coming of the Lord is effected by means of a man, before whom He has manifested Himself, and whom He has filled with His spirit to teach the doctrines of the New Church through the Word from Him. Since the Lord cannot manifest Himself in person, as has been shown just above, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He is to do it by means of a man, who is able not only to receive the doctrines of this church with the understanding but to publish them by the press. That the Lord has manifested Himself before me His servant, and sent me on this office, and that after this, He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that, from the first day of that call, I have not received anything which pertains to the doctrine of that church from any angel, but from the Lord alone, while I read the Word.

This passage reveals several things in regard to the mode by which Swedenborg drew doctrine from the Word: —

1. The Lord manifested Himself to Swedenborg and commissioned him to fill this office.

2. He introduced him into the spiritual world.

3. He did not receive the doctrines from angels or spirits.

4. He received them from the Lord while reading the Word.

In the Preface to "The Apocalypse Revealed" it is said: —

Everyone can see that the Apocalypse can by no means be explained but by the Lord alone; for each word therein contains arcana, which would in no wise be known without a particular enlightenment, and thus revelation; on which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken anything herein from myself, nor from any angel, but from the Lord alone.

In "The Apocalypse Revealed," 24, it is said: —

Behold He cometh with the clouds of heaven, signifies that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the church.

The doctrine of the New Church is represented by the male child who would rule all nations with a rod of iron, which signifies —

. . . by truths from the literal sense of the Word, and at the same time rational arguments from natural light. (544.)

When the Lord comes to judgment, He will appear in the literal sense of the Word; and as He has now come, He has therefore appeared in the Word by revealing that there is a spiritual sense in every particular of the literal sense of the Word, and that in it He alone is treated of, and that He alone is the God of heaven and earth. These things are what are meant by His coming in the clouds of heaven. (642.)

The doctrine of the New Church is represented by the holy city, New Jerusalem, seen by John descending from God out of heaven. The quality of this doctrine is described by the wall, gates, foundations, and their measures. Of these we read in "The Apocalypse Revealed": —

Having a wall great and high, signifies the Word in the literal sense from which is the doctrine of the New Church. When the Lord's New Church as to doctrine is meant by the holy city Jerusalem, nothing else is meant by its wall but the Word in the literal sense, from which the doctrine is: for that sense protects the spiritual sense, which lies hid within, as the wall does a city and its inhabitants. . . . The doctrine of the New Church, which is signified by the city, is solely from the sense of the letter of the Word. (898.)

I will give unto him that thirsteth of the fountain of the water of life freely, signifies that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all that conduce to that use. (889.)

Gates signify introductory truths, which are knowledges from the Word. (899.)

The Word in the literal sense contains all things of the doctrine of the New Church. (902.)

All things of the doctrine of the New Church have reference to the Lord and a life according to His precepts, because they are its universals, on which all its particulars depend. (903.)

These passages show that all the doctrine of the New Church is contained in and drawn from the sense of the letter of the Word. But these doctrines are not expressed in the letter in plain terms in all places. In some places the great universal principles are expressed most clearly; but in other places they are more or less hidden, and yet not so completely hidden that one in a state of illumination cannot perceive the truth. The Word is dark to those not in illumination, but is translucent to those in illumination. The truth appears first in the parts represented by the face and hands, next where it is covered as with a thin veil of silk, but finally it becomes translucent throughout, as the Lord in His Human was transfigured before His disciples. The Lord reveals every doctrine through the sense of the letter of the Word. Of the New Jerusalem it is written: —

And the building of the wall of it was jasper, signifies that all the Divine truth of the Word in the sense of the letter with the men of that church is translucent from the Divine truth in the spiritual sense. . . . It is translucent because the Divine truth in the literal sense is in natural light, and the Divine truth in the spiritual sense is in spiritual light; and therefore when the spiritual light flows into the natural light with a man who is reading the Word, he is enlightened and sees truths therein; for the objects of spiritual light are truths. The Word is also such in the sense of the letter, that the more a man is enlightened by the influx of the light of heaven, the more he sees the truths from their connection and thence their form; and the more he sees them in this manner, the more interiorly is his rational opened; for the rational is the very receptacle of the light of heaven. (911.)

The more fully one comes into a state of enlightenment the more lucid and clear does the Word appear in the letter, for the light of heaven, or the truth of the spiritual sense, shines forth in the letter like light reflected from the facets of precious stones. The internal sense thus becomes more and more manifest in the letter itself. If we keep in mind these principles we shall see that the doctrinal teachings of the internal and of the literal senses are not different, they are identical. As this point is quite important to the understanding of our subject we will quote some passages which teach this clearly: —

The true doctrine of the church is that which is here called the internal sense. (Arcana Cœlestia, 9025.)

The genuine doctrine of faith . . . is the doctrine of the internal sense. (*Ibid.*, 9030.)

The internal sense is that which is doctrine itself. (*Ibid.*, 9380.)

The doctrine of charity and faith is the internal sense of the Word. (*Ibid.*, 9409.)

From the doctrine of love and charity, the internal sense is known, since the internal sense of the Word is the doctrine itself of love to the Lord and of charity toward the neighbor. (*Ibid.*, 9409.)

The internal sense teaches this doctrine itself; and he who knows this doctrine has the internal sense of the Word. (*Ibid.*, 10276.)

How, then, is the internal sense identical with doctrine drawn from the sense of the letter? The following passages will elucidate this subject: —

The doctrine from the internal sense of the Word and the doctrine from the external sense of the Word are one doctrine. (*Ibid.*, 9375.)

The internal sense is not only that sense which lies concealed in the external sense, . . . but also is *that which results from several passages of the sense of the letter rightly collated*, and which is perceived by those who are enlightened by the Lord as to their intellectual. For the enlightened intellectual faculty discerns between apparent truths and real truths, especially between falsities and truths. But the intellectual cannot be enlightened unless it be believed that love to the Lord and charity toward the neighbor are the principal and essential things of the church. (*Ibid.*, 7232.)

These things show that the celestial and spiritual senses which are simultaneously in the literal sense especially manifest themselves where the genuine doctrine of love to the Lord and love toward the neighbor shine forth in the letter. When the passages are collated which teach these principles, we have the doctrine of the church which is identical with the doctrine or teaching of the internal sense of the Word.

Moreover, all the genuine or true doctrines of the church, whatsoever they be, are related to these two doctrines as their universal principles, and they can be drawn from and confirmed by the literal sense of the Word. For in *De Verbo* we read of certain arcana heard in the heavens: —

They can be described by expressions of natural languages even so that they can be grasped by the rational and stated; because there are not given any Divine arcana which cannot be perceived and expressed even naturally, although more generally and more imperfectly. (3.)

These arcana of heaven which all relate to the Lord, redemption, regeneration, providence, and other similar things, are not only expressed in doctrinal forms and terms, but also in the letter of the Word. How, then, can they be drawn forth from the Word and manifested? This genuine doctrine always was in the Word, but was not perceived therein; nor could it be revealed until after the last judgment. (Doctrine of the Lord, 61, 65.)

Certain conditions are necessary for its unfoldment. We are told that:—

> It cannot be drawn by means of the spiritual sense of the Word which is furnished through a knowledge of correspondences. (The Sacred Scriptures, 56.)

This means that one cannot take a dictionary of correspondences and then go to the Word and procure genuine doctrine; because he may use the correspondences to confirm any erroneous dogmas which are in his mind. It means that this use of correspondences is not the first step in the process of procuring doctrine from the Word. The doctrine is first to be drawn from the sense of the letter, because it is there expressed in ultimate form. As we have seen, the scattered passages are brought together, arranged in order, and explained. This process is manifested throughout the doctrinal treatises of the church. For instance, in "The True Christian Religion," the teachings of the letter are collated and arranged in series, from which there shines forth clearly the truth concerning God, the Trinity, the Sacred Scriptures, the Decalogue, Charity, Faith, etc., all which teachings are abundantly proved from the sense of the letter of the Word.

The order in which doctrine is drawn from the Word is: *first*, the discrimination between those parts which are veiled and those in which the truth is openly manifested; *second*, the collation of passages whereby the doctrine plainly appears, as gathered from many places of the Word; *third*, the perception of the truth from the series, arrangement, and order of the text; *fourth*, from the correspondences of those parts where the truth is not expressed openly, but the knowledge of these correspondences is derived from the sense of the letter itself. How often do we find cumulative evidence of the signification of a thing from a collection of passages from the Word; instance the following: —

> Gold from correspondence signifies the good of love, as may be evident from these passages: . . . (Apocalypse Revealed, 913.)

Then follows a collection of passages where the true signification shines forth. (*Ibid.*, 913.)

To draw true doctrine from the Word one must be in enlightenment from the Lord, and this is given only to those who look to the Lord and shun evils as sins (*Ibid.*, 908). But if one in false doctrine or in evils of life collates passages from the Word, or uses the doctrine of correspondences, he will bring forth falsities instead of truths, and confirm them from the sense of the letter of the Word.

Swedenborg was enlightened by the Lord. He was introduced into the spiritual world and consociated with the angels, not that he might draw doctrine from angels, but that his mind might be kept in the light of heaven and that he might thereby perceive the divine truth shining clearly in the Word when he read it. He was given this enlightenment that he might draw the heavenly doctrines from the Word and then reveal them to the world by publishing them by the press. So, likewise, in his own plane and function, the minister of the church must be in enlightenment in order that he may draw doctrine from the Word and apply it to the special uses in which he officiates.

Various writers in the church have endeavored to limit the term, "doctrine," excluding the teachings concerning heaven and hell, because they narrate Swedenborg's experiences of the other life; but these teachings are also given in the work on "The New Jerusalem and its Heavenly Doctrine," "Heaven and Hell," and the "Arcana Cœlestia," being referred to for proof of their truth, showing thereby that Swedenborg includes the doctrine concerning heaven and hell in the generic term, "doctrine."

Swedenborg's introduction into the spiritual world was an important factor in the work of revealing the doctrines. He was thereby conscious on both planes at once. While he read the Word he observed its interior connection with the heavens (The Sacred Scriptures, 64), and from the light inflowing from the Lord was enabled to perceive the internal sense and also to distinguish the genuine truth from the appearances of truth. Moreover, everything of heaven is from the Word: the wisdom of the angels is therefrom; the insanity of the hells is from opposition thereto. Swedenborg states that he did not learn the doctrines from the angels, but from the Word; nevertheless, his state enabled him to perceive the agreements and disagreements of societies and individuals in the other life with the principles of truth

taught in the Word. Again, we have the doctrine of correspondences by which a knowledge of the internal sense is given. Swedenborg did not learn this from angels and spirits, but, being conscious on both planes at once, he perceived the relationship existing between the natural image and the spiritual counterpart, and this gave him a knowledge of correspondences, but he confirms this knowledge from the sense of the letter of the Word and by his experiences with spirits and angels. By this knowledge he was enabled to formulate an explanation of what he had previously perceived from the Lord — that is, the knowledge and use of correspondences was subsequent to the perception of truth from the Word. It was not the means by which he first gained his knowledge.

From these things we may see that the doctrines of the internal sense are also the doctrines of the letter of the Word. These doctrines give us information or teach us of the Lord, of heaven, of eternal life, of our relation to the neighbor, and of our duties in life as a preparation for heaven. They are embodied in the Word, in some places openly, in other places veiled, but by explanation the truth can be made to shine through the veiled places — the truth by explanation is drawn out of the Word. By this process Swedenborg confirms the spiritual signification of the various things in the letter, and thus unfolds the hidden things in one place by the things manifest in another place.

The unfolding of the spiritual sense by means of the doctrine of correspondences follows the collection of passages from the Word in the formulation of general principles of doctrine. For instance, the doctrine of the Lord precedes the revelation of the internal sense in which the processes of the glorification of His Human are given. These are confirming and strengthening principles supporting and infilling the general doctrine. Even these knowledges were given to Swedenborg while he read the Word.

In regard to experiences in the other life they are closely related to the Word. He says while he studied certain parts of the Word he was with those who are treated of in that part — as with the most ancient and ancient people, with Abraham, Isaac, Jacob, Moses, David, and the disciples. Shall we say that these experiences had no relation to the Word? Swedenborg would not have known of the existence of these persons without the letter as a basis for his thought. Through them he learned many things about the letter

itself, confirming and strengthening the knowledge of the Word in the letter. He also teaches that many things in the letter were taken from the spiritual world.

The doctrine drawn from the Word is seldom expressed word for word in the letter. It may be rationally deduced; it may be seen from the series; it may appear by putting many things together when no one standing alone would clearly teach the lesson. The fact that in all his exposition of the Word Swedenborg everywhere quotes most fully from the letter in support of every statement he makes, shows that he does not depend on correspondences alone for proof of the doctrine, still less on his own dictum. All the things now adduced centre in this statement — that doctrine can be fully drawn from the sense of the letter of the Word.

The Word seen by one in illumination is altogether different from the Word read by others. The one sees it illumined with light, for the Word in ultimates is represented by the transfiguration of the Lord and by the description of Him (REV. i. 13–16; The Sacred Scriptures, 98); but the other sees the Word as literature in which nothing divine appears. The light is hidden because they have not fulfilled the conditions giving illustration; but when these conditions are fulfilled, "Thy Word is a lamp to my feet and a light unto my path," because, "the opening of Thy words giveth light; it giveth understanding to the simple."

It has been said that the doctrine of marriages in heaven is one that cannot be drawn from the sense of the letter of the Word. If we turn to the chapter on Marriages in Heaven in the work on "Heaven and Hell," we find the statements there made are supported by abundant quotations from the "Arcana Cœlestia," and the opening statement that heaven is from the human race and angels are therefore of both sexes is based on the teaching of GEN. i. that: —

> . . . from creation woman is for man and man for woman, thus the one is the other's, and since this love is innate in both, it follows that there are marriages in heaven as well as on earth. (Heaven and Hell, 366.)

This is based on the teaching that woman is a helpmeet for him (Hebrew, as over against him). That the two consorts in heaven are called one angel is based on the teaching of the letter that man and wife are one flesh. After quoting the passages MATT. xix. 4–6, 11: MARK x. 6–9: GEN. ii. 24, it is said: —

Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth. (*Ibid.*, 372.)

The passage LUKE xx. 35, 36 is used to show that: —

Marriages in heaven are not like marriages on earth, in heaven there are spiritual nuptials, which are not to be called nuptials, but conjunctions of minds from the marriage of good and truth. On earth there are nuptials because they are not only of the spirit but of the flesh. And because there are not nuptials in heaven, therefore consorts there are not called husband and wife; but one's consort, from an angelic idea of the conjunction of two minds into one, is called by a word that signifies one's own mutually and reciprocally. From these things it may be known how the Lord's words concerning nuptials are to be understood.

In treating of the same passage in "Marriage Love," it is said spiritual nuptials are to be understood by the Lord's words, that, after the resurrection, they are not given in marriage. By spiritual nuptials are meant conjunction with the Lord, which is effected on earth. (41.)

From an examination of the treatment of the subject of marriages in heaven it is evident that the doctrine concerning marriages in heaven is based on the sense of the letter of the Word rightly understood when the passages are collated and the truth therein is perceived and expounded.

JOHN WHITEHEAD.

CURRENT LITERATURE.

The Psalms in a New Translation.*

From the beginning of their organization some people of the New Church have called for a new translation of the Scriptures and some have labored to that end, but always tentatively and without success as regards the adoption of their work by others. It is not difficult to see why a new translation should be called for. Swedenborg was led to study the Hebrew and to point out many defects in the Latin translations which were current in his day. While he preferred that of Sebastian Schmidt as more literal than others which he knew, yet Schmidt was not so literal as Swedenborg believed to be right and found to be necessary for an exact exposition of the spiritual meaning in the "Arcana." Now in reading that work and especially in translating it into English and other languages, our early scholars noted the defects of their Bibles and felt that these deficiencies must be remedied.

In Germany that indefatigable worker, Prof. J. F. Immanuel Tafel, undertook and completed a German translation, which has been used by many and has lately undergone a thorough revision. In France Le Boys des Guays did good work in the same way and his work was carried on by Edouard Chevrier, but only preliminary studies were published. In England and America the subject was much discussed and some new translations were brought into use in the books of worship, but the great task was not fully undertaken until a few years ago when the English Conference and the American Convention appointed committees to act in such cooperation as was possible and translate the Word anew.

The English Committee began upon Genesis and has held meetings from time to time to revise and combine the work of its individual members. They have privately printed and sent to us the result of these meetings and have courteously asked for comments. So cautiously have they proceeded that Genesis is not yet completed.

**A New Translation of the Psalms.* Philadelphia. 1906. 365 pp. $1.00.

In the examination of their work by Americans the principal point criticized has been that of proper nouns which were attempted to be transferred in their exact Hebrew form, which gives such results as *Yaakob*, *Rahel*, *Yizhak*, and *Havvah* (Eve). This subject cannot here be treated adequately.

The American Committee first brought together all quotations from the Scripture made by Swedenborg and this work required some years. Then all his quotations and their variations from the Book of Psalms were published and so made accessible. Then the translation of the Psalms directly from the Hebrew, but having regard to Swedenborg's literal and spiritual comments, was entered upon. Here the difficulty of men getting together for periodical meetings was at once felt, and the result has been a very small working force — the Rev. Messrs. Louis H. Tafel and William H. Alden all the way and the Rev. N. B. Cabell and J. C. Ager parts of the way. Each year at Convention, however, a full report was made and suggestions were received. In connection with the work Rev. L. H. Tafel has accomplished the great task of compiling Hebrew and Greek vocabularies to show, as far as possible, a single equivalent of every word in the original, and the English Committee has a copy in use.

To the Convention of 1907 the new translation of the Psalms was presented and is now before us for further modification, if any be needed, and for adoption so far as approved. The volume is dated "1906," but did not appear until this year. It is "printed for the examination of the Council," that is, of the Council of Ministers of the General Convention. Each Psalm has prefixed to it the statements of the spiritual meaning given by Swedenborg and a few foot notes indicate the closer meaning of the Hebrew when for some reason it was not given in the text.

We give as a specimen the following: —

PSALM CXXVII.

All things of the church are from the Lord and nothing from man. (1, 2.)
He who is in truths from the Lord remains safe. (3,4, [5.])

1. A Song of Ascents.
Of Solomon.
If Jehovah build not the house,
In vain they labor that build it;
If Jehovah keep not the city,
In vain the keeper watcheth.

2. It is vain for you to rise up early,
To linger sitting up,
Eating the bread of pains.
So He giveth to His beloved in sleep.
3. Behold, sons are a heritage of Jehovah:
The fruit of the womb[1] is a reward.[2]
4. As arrows in the hand of the mighty,
So are the sons of youth.
5. Happy is the man[3]
Who hath filled his quiver with them:
They shall not be put to shame,
When they speak with their enemies in the gate.

1 H., belly. 2 H., hire. 3 H., mighty man.

The English-Hebrew Vocabulary is added, making the volume complete as a study.

It is known that Messrs. Tafel and Alden, leaving the Pentateuch to the English Committee, have already begun on Joshua and are going on as rapidly as care will permit.

Through Man to God.*

No more inspiring book for Summer reading can be found than John Fiske's little work entitled, "Through Nature to God." In returning from the Summer's enjoyments of nature to the Winter's closer occupation with human nature, a fitting sequel may be found in this larger volume entitled, "Through Man to God."

In the Preface, however, one will be surprised to find this: —

> Some years ago John Fiske published an interesting book under the title, "Through Nature to God." Many men whom I honor found light in that book. When I read it I felt that my convictions were fundamentally opposed, not so much to the isolated ideas of the book as to the plan expressed in its title. The title of my book originated in this fundamental opposition to Mr. Fiske's plan. "Through Man to God" is the expression that sums up my conception of the heart and soul of Christianity. Christianity is the interpretation of the eternal, not through nature, but through human nature, not through the lower expressions of the creative power, but through man, the highest expression. The creation at its best gives us the Creator at His best; the highest man is the supreme revelation of God. . . . The incarnation of God in Jesus the perfect Man, in all men as moral beings, in all good men as the life of their life, is the fundamental idea in my philosophy of existence. (p. viii.)

**Through Man to God.* By George A. Gordon, Minister of the Old South Church. Boston: Houghton, Mifflin & Co. October, 1906. 12 mo. cloth. 405 pp. $1.50 net.

Tennyson's little flower in the cranied wall seems to be forgotten and the spirit of it lost, to which the poet says: —

> If I knew what you are, little flower,
> Root and all, and all in all,
> I would know what God and man is.

It is difficult to see where there is any fundamental opposition in either approach to God, in His works lower and higher. For certainly they do stand in a relation to each other — of higher and lower — and the Creator should not be separated in Christian thought from either, for that would be Atheism; nor should He be too closely identified with either, lest it be Pantheism.

At this point we find a feeling of fundamental opposition to Dr. Gordon's own title and to many of his expressions. Is there an approach to God for the Christian through created man? Is it not through the Divine Manhood of Jesus only? Would not a better title be found and a better book be written on the expression, "Through Christ to God," or "God in the Lord Jesus?"

This is fundamental, for the Gospel declares: —

> No man hath seen God at any time; for the only begotten Son, which is in the bosom of the Father, He hath declared Him. (JOHN i. 18.)

We trust that Dr. Gordon does not mean to level the Lord Jesus down or to level men up into the same class of created beings; but we can only deplore such expressions as the following: —

> Now this ascent to God through man receives its highest expression in Jesus Christ. There is nothing in God to account for Jesus unless God is love; there is nothing in all the universe to account for Jesus unless at the heart of the universe there is a love equal to His. The cause must equal the effect; Jesus is not self-created, He points backward to His origin in the Eternal. In accepting Jesus in His full humanity, we rise to a God who is equal to the task of creating such a being as Jesus and we are justified in holding that our God is as good, as kind, as inexhaustible in compassion and hope for man as Jesus was. (p. 34.)

If Jesus was only the best of men, such language is correct, and the inference may be correct also that the ascent to God is from lower through higher evolutions of human nature, becoming perfect in this remarkable man, the flower of humanity. And Mr. Fiske's book is free to employ the same plan with regard to cosmic nature in the light of evolution. But if Jesus is God incarnate, such language is incorrect and misleading, and, strictly speaking, there can be no ascent to God through either nature or man.

In fact that is precisely the position of Christianity in the matter. God became incarnate because He was no longer manifest in nature and humanity to the closing spiritual faculties and sin-beclouded natures of His people. So in a Divine-Human life all His own He manifested Himself on earth and became the Redeemer and Saviour, restoring perceptions of His presence and power in cosmic and in human nature for those who believe on Him and obey Him.

This point of view is needed all through both these books, but more particularly in Dr. Gordon's, because his is intended to represent the Christian position and philosophy. For instance, it is needed in the following: —

> Men believe in God because of what they find in man. When personal manhood is gone, the power to see God in the manhood of the race is greatly impaired. By and by the manhood of the race fades into a legend. (p. 160.)

Would it not be truer to the Christian point of view to say: "Men believe in God because of what they find in the Christ. When personal manhood is gone they find in Him the only hope of a Redeemer and Saviour and can then learn that all manhood begins in Him and comes from Him." But we fail to find in this book such exaltation of the Christ as God Himself with men. God seems ever hidden behind human revelations of Himself. We read: —

> A whole world dear to us may pass away, but one thing is sure — God in Christ is here forever. God in the lives of Christian men and women shall never pass. God in the successive generations of children is the abiding God. Here in the incarnation of God in Jesus and in His disciples is the perpetual, unassailable Gospel. (pp. 239, 240.)

If the writer could only follow the Scriptural order and say: "God in Christ and Christ in the lives of His disciples forever," as the Lord Himself said: "I in them, and thou in me, that they may be made perfect in one" (JOHN xvii. 23). But we fear that he does not mean that, for we read a line or two farther on: —

> The heavenly Host may be but a dream; Jesus we know is real and God is with Him. (p. 240)—[Not "God is He."]

Nevertheless, he speaks of the Divine Child [Jesus] (p. 230 *et seq.*) and of the Divine Humanity (p. 238) as if different from that of other men. But in the following passage both ideas seemed to be mixed: —

> When I think of the civilization that has come out of the mind and character of man, I cannot but confess the majesty of human nature. The race started

with nothing and with a heavy inheritance from the animal. Out of this brute-encumbered humanity came ideals for the government of the personal, domestic, social, industrial, and political life of men. . . . We owe to human nature all that we possess. Man is made by the entrance of God into the animal; the history of man is the record of immeasurable achievement, of immeasurable sacrifice, of immeasurable hope, and of dauntless courage in the face of immeasurable difficulties. Christianity is the sovereign possession of the race and it is the product of the humanity of Jesus Christ. (p. 138.)

These sermons, like all of Dr. Gordon's work, are full of beauty and of strength of diction and are rich in suggestions of truth, even where we cannot agree with his verbal statements. Let one more quotation serve in closing from the sermon on, "The Personality of Truth" from the text: "I am the truth." (JOHN xiv. 6.)

This is the meaning of Jesus in the text. The truth is not a system of opinion; it is a system of relations and a man in them all that he should be. Jesus is son, brother, teacher, friend, citizen of Israel, servant of his people, prophet of God. This is the circle of relations in which he lives; in them all he is all that he should be. He is the perfect man, and, therefore, he is the final form of the truth. (p. 80.)

How well this illustrates the teaching of the New Church that man in the letter of the Word of God represents truth in the spiritual meaning and that the Divine Man (Jesus) represents divine truth.

ETERNAL LIFE.*

IN a circular letter introducing this little volume to our attention the author tells us that he has endeavored "as far as possible to exclude all preconceived ideas that he may have had on the subject" of which he treats. The volume itself, however, forcibly illustrates the impossibility of dealing with the letter of the Word without some doctrine, some distinct guiding principles; and as the author has clearly in mind no other principles than those underlying the old faith, we are not surprised that many of his "preconceived ideas" are constantly revealing their presence. For example, in the chapter entitled, To Know God, he speaks as follows: —

The unity of perfection is found in God the Father, God the Son, and God the Holy Ghost. . . . Christ the Son of God came upon earth and established His kingdom, which was not temporal, but spiritual. This spiritual kingdom

*_Eternal Life._ WILLIAM PARKER. Pittsburgh, Pa.: Murdock, Kerr & Co.

was inaugurated on the day of Pentecost and from that day to this Christ's kingdom on earth has been spiritual. Yet He said when on earth, "It is expedient for you that I go away." Yet again He says, "Lo, I am with you always, even unto the end of the world." This would imply that when anyone of the Trinity is here they are all here, in the sense of the unity of perfection. So we must conclude that God the Son was with us and went back unto the Father sending God the Holy Ghost.

From this he goes on to argue that "God the Son shall come the second time . . . in a visible presence in the same body that He went away with." And after the statement that no man can know "the details of the manner of this coming" and the quoting of what Paul says respecting the change of "our vile body that it may be fashioned like unto His glorious body," he proceeds to remark: —

Therefore we should not seek to debate the physical impossibility of the resurrection or its application to present conditions. For to do so is to limit the power of God and tends to destroy faith. For all things are possible with God, bearing in mind the miracle of the loaves and fishes.

These extracts sufficiently disclose the author's attitude toward the fundamental truths of Christianity, and further conclusions drawn from these premises will hardly interest our readers. It should be remarked, however, that occasional isolated statements "affirming that the Scriptures are not literally true but spiritually true" have led some reviewers of the work to speak of it "as embodying the principles of Swedenborgianism"— at which we cannot but marvel.

Outlines of Swedenborg's Cosmology.*

Emanuel Swedenborg was proficient and eminent in natural science before he began his special studies of the divine Word and received the illumination by which to unfold its spiritual meaning as the servant of the Lord in His second coming. His studies in natural science have always been regarded by New-Churchmen as a preparation for his studies in spiritual science; but until of late years they have received little attention and have been thought to have no direct relation to his "illumined" writings. But now a new interest in them is awakening, not only among New-Churchmen but also among students of natural science outside, and some who study

**Outlines of Swedenborg's Cosmology.* By Lillian G. Beekman. Bryn Athyn, Pa.: Academy Book Room. 1907. 12mo. cloth. 171 pp. $1.00.

them are finding in them, as they believe, the foundations upon which the theological writings rest and without which they could not have been given. A general impression of this has been growing and some attempts have been made in the past to identify isolated principles of the theological writings with corresponding ones in the scientific, as, for instance, the atmospheres and auras of each, and the primitive points of *The Principia* with the substantiates of "The True Christian Religion," but this little book, so far as we know, is the first attempt at a systematic and comprehensive combination and unification of the two sets of writings. And because it is the first comprehensive attempt at this important task, it must be received tentatively, but, nevertheless, welcomed gladly and gratefully, and should be studied carefully and profoundly before a judgment is formed of its accuracy and success.

It is interesting to note at the outset that the writer could not enter fairly upon her work before encountering the passages which have formerly led many to suppose that Swedenborg himself renounced the cosmology of his scientific writings as "a fallacy originating from the idea of space." In writing of the primitives of the spiritual sun, Miss Beekman says: —

> This series of finites or substantials originating in the primitives, points, or simples, of *The Principia* are the same with the substantiates originating from the primitives of the spiritual sun. (p. 13.)

As authority for this statement, which is perhaps the pivotal point upon which the argument turns, "The Divine Providence," 6, and "The True Christian Religion," 33, are cited. And turning to the former we read: —

> It is acknowledged by many that there is one substance which is first and from which all things have come, but the nature of it is not known; it is believed to be so simple that nothing can be more simple, and that it can be likened to a point which has no dimension, and that from such infinites the forms of dimension have arisen; but this is a fallacy springing from the idea of space, for from that idea the least thing appears to be such. But the truth is that the more pure and simple anything is, the more great and full it is. . . . This is so because the first substance is from the spiritual sun, which is from the Lord and in which is the Lord; thus that sun is the only substance which, because it is not in space, is the all in all, both in the greatests and the leasts of the created universe.

But this old objection is disposed of a little later in treating of the natural point:—

These simples, primitives, or points, are therefore not dead, but are living, life itself, infinite. They are not the fortuitous points "of no predication and therefore not in themselves anything," nor the atoms of Epicurus, nor the morals of Leibnitz, nor the simple substances of Wolf; and so are not what is condemned in "The True Christian Religion," 20, and "The Divine Providence," 6. They are the infinites of God-Man and the origin of the finites of the universe. (The Divine Love and Wisdom, 17, 155, 169; *The Principia*, Part III., Chapter I., 1.) (pp. 17, 18.)

Starting with this definition of the natural point, with which Swedenborg's cosmology begins in his scientific writings — the definition found clearly in those writings — the first essential step is taken in harmonizing them with the theological writings.

The theological cosmology begins with God as infinite love and wisdom, who must create objects of His love out of His own substance. The scientific cosmology begins with God as infinite substance and force, finiting His infinity without essential infringement of it in order to create.

Miss Beekman's task is to combine these two systems, or, rather, to show how the latter is subservient to the former. Of this finiting of His own infinity by the Creator, without impairing His own infinite oneness, she says: —

This problem is perhaps the most central among the problems of creation; and the answer will qualify all our thoughts of God the Creator and of the relation of the universe to Him.

Swedenborg approaches this problem directly; and the answer he gives impresses its stamp and feature on his whole system of the universe. It underlies as a very foothold the theology of the New Church and is regnant in it from first to last. It conditions alike the heavens and the earths, the organic and the inorganic kingdoms. (p. 4.)

Swedenborg's answer is then given from his scientific writings, but always in the light of his theological writings brought to bear upon each particular as far as possible. This must have required great study and patient, pains-taking comparison on the part of the writer of the "Outlines." She shows that God the infinite *Esse* is substance in itself, purely continuous and unbounded, and that creation begins with myriads of minimal leasts finited in the substance of the Infinite. These primal points are afterwards massed, concreted, arranged by God into forms of individuals and held together by Him. (p. 23.)

These primal points exist in all space without space in relation to the Divine; but in relation to derivative creation there is in them the first beginnings and motions of space. (p. 10.)

They are thus the *nexus* between the Creator and His creation, analogous to the Divine Human, by whom all things are made. (JOHN i. 3.)

God, the infinite *Esse*, must needs give of His own substance to frame creation. This is the sacramental gift, as of His flesh, to be the bread and flesh of His creatures. (p. 3.)

The going forth of this infinite substance, in myriad points of power to create, forms the spiritual sun — in and by an infinite aura of Divine Omnipotence, which becomes finited in myriad points of energy, first spiritual and ultimately natural. The divine *conatus*, and, therefore, the ultimate form of this flux into creation, is in spirals or vortex rings.

Here we venture a comment, which is a question rather than a criticism, and is held for further study. Miss Beekman makes the spirals in vortex rings like Lord Kelvin's and illustrates her conception with an excellent plate. The continuous spiral ever moving within the ring would delight the scientist of our day who favors that theory of primal matter. But we have always thought of Swedenborg's spirals as at first in the form of a double cone revolving from apex above to circumference and from circumference to apex below; and then still revolving in the same direction returning upward; and thence returning downward and upward forever.

Then, in lower forms, by pressure of multitudes of spirals together, the poles are flattened and the double cones become spheres and bullae are produced.

But Miss Beekman's illustrations with the vortex rings are interesting and have the advantage of simplicity.

However this may be, from this first flowing forth of the Infinite into the finite, through the sun of heaven and the sun of earth, creation is shown to take place. Thus suns and planets are formed, and atmospheres and water, and everywhere creation is double — within the natural is a corresponding spiritual.

Valuable chapters are added on Salts and the Crust of Earth: Protoplasm, The First Vegetative Formation and its Living Service in Preparing an Atmosphere for Breathing Creatures, and A Chapter in Geology. There are ten excellent plates and a diagram illustrating the series of finites and auras and their mutual relations. But there is no Index; a full Table of Contents may be thought sufficient, however, since the book claims to be only an outline of what is to be found in particulars in the writings of Swedenborg.

The Long Road.*

This is a Russian story and, therefore, a painful one. It is a story of almost incredible injustice and suffering, yet the author says in a prefatory note: —

> The extraordinary decree on which this story is founded is not an effort of the imagination, but simple, historical fact.

We are first told of a long line of exiles on their way to Siberia, a journey of more than a year on foot. No food is furnished and many die on the way, but the rest live by begging in the scattered villages. This is "the long road." Near the end of the line marched a man (who had committed no crime except to be more intelligent than was permitted), his wife, and a little boy, Stepan. The labor of this little boy, holding by his mother's dress and sinking deeply in the icy mud, is described again and again, a way of this writer, who later introduces several fights with wolves — all told in the same words.

At one village they are so near the end of the line because of the short steps of the little boy that, when they beg food at a house, none is left for them; but a little girl, looking at the boy, suddenly extends her hand with a little cake, and he had the one bright moment of that gloomy year. Katia, as he hears her chiding parents call her, abides in his memory as the embodiment of heaven.

They reach Irkutsk at last and the father resumes his blacksmithing and prospers in it, being honest and skilful. Stepan grows up and works with his father. He does not marry, for of Katia only can he think, and she is in his mind daily, although he does not even know the name of her village.

One day a new Governor, Paschkin, comes to Irkutsk to take the place of one who has been too lenient in exacting tribute. "Paschkin is the devil" was soon whispered on all sides. Not only did he know no law but his own will, but he delighted in inflicting the most inhuman punishments which he devised for each case. Paschkin soon sent for Stepan and ordered him in an hour to go to a certain village on the steppes for two horses which had pleased the Governor

**The Long Road.* By John Oxenham. New York: The Macmillan Company. 1907. 356 pp. $1.50.

on his journey to his new station. Stepan went under threats if he did not return by a certain day. In the owner of the horses he found Katia's father. She was ready to go with him and they were married and his parents delighted in her and all were happy save for the terrible shadow of Paschkin's passions.

Stepan's father was sent on a dangerous journey in haste by the Governor and never returned. Stepan was not harmed until a little Katia (called Katenka by her pet name) was a prattling child. Then Paschkin ordered him upon the same errand which had caused the death of his father and an impossible time only was allowed. Stepan asked for more time and Paschkin, in his rage, ordered him off on the instant and sent a decree after him that Stepan was never to come to Irkutsk again and that the police must never permit him to stay in any other place more than ten days.

For a year Stepan wandered and then, by the aid of a Jewish trader, he gained an occupation and his family (increased by a little Stepan), and in a trader's van he lived and travelled with them happily. But after this brief joy came deep griefs under his persecution — the deaths one by one of Katia and Katenka and little Stepan, leaving him only a little white owl, his daughter's pet. Now alone always he brooded on his wrongs and decreed the death of Paschkin and prepared for it and at last had his opportunity and yet did not strike, because in the sledge on the steppes in a wild storm Paschkin's little girl, Katenka, too, by name, stopped his hand. Then, fleeing from his sufferings, he wandered northward and endured more troubles still, but at last he took up again the trading and cared for the old Jew and buried him and lived on with the little owl — a benefactor to all until he went to his own and was at rest.

Mr. Oxenham has done wisely in dealing with so few characters and in making the sharpest possible contrast between the honest, simple, innocent peasant and the fiendish aristocrat. As we read we feel that we see more deeply into evil than an abstract description would enable us to do. When this story is dramatized we shall have presented the very depths of self-love and the love of dominion ever against innocence and the love of others. Paschkin is horrible, but there is something of him in every one of us, only under the infamous Russian system he could live out his real life while others may be forced to conceal their desires. This is the great value of the story — that it sets before us the two paths of life and death, of God's way

which was in the good people, and of the way of hell which was in Paschkin. We do not know a story, unless it be, "Uncle Tom's Cabin," in which the two ways are so clearly shown. It is as is said in the Word: "I have set before you life and death, blessing and cursing; therefore choose life." (DEUT. xxx. 19.)

THE HEAVENLY DOCTRINE.*

THIS is one of the best known of Swedenborg's smaller works, but is usually printed without the extracts from the "Arcana," which he annexed to each chapter. They are here given in full and the translation has been carefully revised. A table of contents is inserted at the beginning and a full index is supplied. We must express regret that the chapters are not started on separate pages. That was the way in the first edition and it made a handsome volume, with large type and very large chapter titles and wide margins and tail-pieces wherever the ending of a chapter gave a half page without print. In this and in other editions, however, the titles of chapters are very small and are crowded against the preceding chapters. Now the subjects are the most sublime in human thought and the author so presented them, but in this edition the chapter on Good and Truth begins four lines from the top of a page; Love in General two lines from the top; Resurrection nine lines from the bottom; The Church four lines from the bottom; but some subjects fare better. We mention this because it is not Swedenborg's way.

THE WHITE HORSE.†

WHEN Swedenborg was led to lay aside the idea of publishing in this world his longer exposition of the Apocalypse, he closed the manuscript at chapter xix. 10 and then prepared and published this little treatise on chapter xix. 11–14, 16 under the title of, "The White Horse." His purpose to be brief appears from the fact that he did

*_The New Jerusalem and its Heavenly Doctrine as Learned from Heaven, to which is Premised some Information about the New Heaven and New Earth._ Rotch Edition. Boston: Massachusetts New-Church Union. 1907. 227 pp. 75 cents.

†_Concerning the White Horse Described in the Apocalypse (chapter xix.) and Concerning the Word and its Spiritual or Internal Sense from the Heavenly Arcana._ Rotch Edition. Boston: Massachusetts New-Church Union. 1907. Paper. 36 pp. 15 cents.

not treat of verse 15 at all. As he intended, this tract is well adapted to give a single point of spiritual meaning, well supported by references to other passages naming the horse, and to this he annexed a summary statement as to the spiritual meaning of the Word in general. That he regarded the white horse as a good topic for exhibiting that meaning is seen from his communication to the Royal Academy of Sciences at Stockholm, in which he sought to interest his associates in the study of the Word and of Egyptian hieroglyphics, and this communication is properly printed here as an Appendix. His proper signature, however, is reduced to "E. S.," which lessens the dignity of the brochure.

The translation is always clear, but it is sometimes rigid. When Swedenborg wrote simply *quæ singula haec involvunt* we find, "what is inly contained in these particulars," a heavy and needlessly quaint manner of speech. At the close of the appended letter we find the sentence in this edition:—

> Should it be desired, I am willing to unfold the meaning of the Egyptian hieroglyphics, which are nothing else but correspondences — these being discovered and proved from the Word in "The Apocalypse Revealed"— and to publish their explication; a work which no other person could accomplish.

Swedenborg wrote in Latin:—

> *Hoc si exoptato est, volo Hieroglyphica Ægyptiaca, quæ non aliud sunt quam correspondentiæ, evolvere et in publicum dare; quod nec fieri potest ab aliquo alio.*

Which gives the English words:—

> If this is desired, I am willing to unfold and publish the Egyptian hieroglyphs, which are nothing else than correspondences, and this cannot be done by any other.

The twelve words between dashes in the Rotch Edition appear to be supplied by the translator. We have before us, in making this criticism, the Latin text given by Klemming in *The Drommar* and the English text given by R. L. Tafel in his "Documents," 300. The signature in both is "Em. Swedenborg," which alone would be appropriate in addressing the Academy. Perhaps Rev. Thomas Hartley, who first produced the Appendix in English, took liberties with the text. His version may be seen in *The New-Jerusalem Magazine* for August, 1840.

The Summary Exposition.*

This is a carefully revised translation of Swedenborg's brief setting forth of the theology to be later fully presented in "The True Christian Religion." The language is good and the printing very neat. No doubt, in due time, it will be included in a bound volume. It would go very well with "The New Jerusalem and its Heavenly Doctrine" under the general title, The Doctrine of the New Church, and would make a volume of the average size of this edition.

Index to the Arcana.†

This Index, left in manuscript by Swedenborg, was printed in 1815 and was made a part of the early Boston Edition. It has now been revised and enlarged by the Rev. John Whitehead, though his name does not appear. His phrase on the title page, "With revisions and additions to the posthumous work of the author," is open to criticism, but the contents, printed in small but distinct type, call only for praise. The first entry in the original edition was "Abel," but here "Aaron" is first with many references, "Abdomen" is second, and "Abel" is third with seven references instead of two. So it goes all the way. The original had no article, "Swedenborg," but this has one with nearly one hundred references. Under "Z" there were first three entries, but now seventeen. Although the type is that habitually used in the Rotch Edition for indexes, we think that in this case of a whole and independent volume the sale would have been increased if it had been set in larger type and with logical divisions of the longer sections into paragraphs.

Journal of Convention.‡

The *Journal* of the Eighty-seventh Session of the Convention is as full of good matter as ever. There is one new departure in giving the statistics of the constituent bodies in one table, and a fairly complete table it is for half of the way, but in the second half it becomes too imperfect to be of value. An error in regard to the ordination

**A Summary Exposition of the Doctrine of the New Church Signified by the New Jerusalem in the Apocalypse.* Rotch Edition. Boston: Massachusetts New-Church Union. 1907. Paper. 114 pp. 25 cents.

†*Index to Words, Names, and Subjects in the Heavenly Arcana Disclosed by Emanuel Swedenborg.* Rotch Edition. Boston: Massachusetts New-Church Union. 1907. 316 pp. $1.25.

‡Boston: Massachusetts New-Church Union. 1907. 261 pp.

of Rev. A. L. Goerwitz is, no doubt, due to the regretted absence of the Secretary. The reports are usually concise and show good work done on many sides, but especially by the Secretaries.

The New-Church League Journal.

The New-Church League Journal for July may be regarded as the Convention number of this artistic and interesting periodical. As such, we have read it with no small degree of satisfaction and we would most cordially recommend its careful perusal to any who are in doubt as to the usefulness of the work which our young people are doing or who are disposed to be critical of its spirit or its methods. While there are minor points which may be open to kindly question — and this may be said of all the external work of the church — there can be no question of the soundness and spiritual depth of the prevailing sentiment as it was disclosed at the recent meeting in Philadelphia. As an illustration of this, we cannot forbear quoting a few passages from the excellent address of the President upon "Building up the League." Referring to the drifting away of young people from the church, he says: —

> Obviously these young people who wander off do not realize the value of what they are leaving. They may have heard eulogies of the church's store of truth, but they do not feel in their hearts the unique value of their faith. The spirit in which the defection should be coped with, therefore, is an endeavor to impress upon the growing youth that their spirituality rests upon two essentials taught nowhere else than in the faith of their upbringing, that is, it rests on the acknowledgment in their lives of the divinely human Lord and on their reception of spiritual motives from Him by regeneration. In these essentials is the church unique, new, precious beyond all else, the crown of the churches.

Speaking of the needs of those who are passing from childhood to youth, he wisely remarks: —

> Instruction they must receive, but in addition they must have social pleasures and friendships enjoyed and found under the influence of the church. They must be wrapped about with the church's life. All their affairs, individual and social, should be enveloped by a life that emanates from the spiritual purposes of parents and teachers and organizations.

The suggestions that follow are, in a measure, quite new and impress us as of exceptionally practical value and we warmly commend the whole address. The number contains excellent pictures, mainly of scenes in the social life enjoyed in Philadelphia, and in a frontispiece gives the portraits of the six young men who have just completed their course at the Theological School at Cambridge.

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